THE

Baptist Magazine.

JULY, 1818.

INCREASE OF POPERY IN IRELAND.

AMONG the signs of the present times, there is perhaps no one more awful and alarming, than the daily increasing *growth* of Popery; and the almost universal apathy that prevails among those who call themselves Protestants, who seem to imagine there is no danger to be apprehended: but our forefathers, who had felt what Popery was, and had seen its effects, were very differently disposed towards it, and would have trembled to contemplate what is now beheld with perfect indifference, if not with complacency! They could not endure Popery, and they felt it to be their duty to "resist unto blood" its dreadful abominations, and to teach their children to hold it in abhorrence; but the present age is more enlightened, and we are instructed to regard Popery as a perfectly harmless thing in the sight of God and man. The silly couplet is still reiterated:

"For modes of faith let graceless zealots fight;
His can't be wrong, whose *life* is in the right!" POPE.

"It is superstitious, to be sure, and their ceremonies are very ridiculous; but there are, no doubt, some good and *very honest* people among them; and as to their persecutions, why Protestants have been guilty of the same: but both parties are more enlightened now, and better disposed towards each other!" Such is the common cant of the day, to which is added, a general cry against a steady regard to principle, as the spirit of bigotry; and "so they wrap it up." Nor are the Papists insensible of this; nor do they fail to foster, and take every advantage of it. To a piteous moan about what they have chosen to call emancipation, they now add positive and high *demands;* and can assume a tone which themselves could scarcely have supposed possible a few years since, and which Protestants would not have heard, *at that time*, without indignation and horror!

Their worship also, which was conducted with privacy, and in bye places, is now performed with all imaginable pomp. And chapels are erected in the most public situations; and (in this country, Ireland) far exceed, in a general way, the parish churches, in size and elegance; and in some towns they have bells to call the people together; nor are they ashamed or afraid to exhibit their mummery, and bring out "THE HOST" *into the streets*, to attract attention as much as pos-

sible! About three weeks since, when a bishop was to be consecrated at Waterford, public advertisements were put in the papers; and (to induce Protestants to attend) it was stated, that the moneys to be paid for admission into the chapel, on that Sunday, should be divided among the different charitable institutions, *without distinction!*

Their sermons, also, are constantly directed against the Protestant profession. I asked a Roman Catholic, a few days ago, concerning the service in his chapel the preceding Sunday, and he told me the text was, "How is the church holy?" and it was stated to be so, by abiding steadfast in *the established* doctrines, ceremonies, and discipline; and keeping in the unity of *the one visible head!* In the course of our conversation, he asked me if I did not think it a very wicked thing in Queen Elizabeth to put to death so many of their people? but I soon found that her conduct had been greatly exaggerated to him, while he knew *nothing* about Mary's persecutions of the Protestants! And, alas! I could not direct him to any publication that could inform him concerning it, though he desired me; for I have not been able to meet with a Protestant Martyrology in all these parts, or indeed in the country! It is a most lamentable fact, and ought not to be passed over, that the zeal is *all on their side*; and the Protestants are, almost to a man, afraid to speak, *or to hear* a word against Popery; and will always shut their doors when the subject is introduced (though ever so mildly), lest their servants should hear, and be offended! Nor is even the least pains used to instruct their children in the errors of Popery, or to guard them against it. But there is none of this caution and fear about the Papists: they are initiated, from early infancy, in the principles of their religion, and may come to confession at seven years of age! Considering these things, it is surely no wonder the person above mentioned should ask me, How is it, sir, if ours is not the true church, that so many Protestants come over to us, and so many send for our priests when they are about to die?

If Popery were an indifferent thing, that might be cherished without endangering the salvation of the immortal soul, there might be an excuse for our tenderness towards it; but, whether this is the case or not, let the following prayers shew, which are contained in "THE DAILY COMPANION," which they all use. And let the denunciations of the divine word against idolatry, or creature worship, be duly considered, and I think it will be seen, that every Papist has cause to tremble; and we should be earnestly concerned to shew them the error of their ways, and to preserve our dear children and domestics, as much as possible, from their awful error.

The following is part of their constant devotion:

"Hail, Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb. Jesus, Holy Mary, Mother of God, pray for us sinners, now, and in the hour of our death. Amen."

"I commend my soul, and all that I am, to the intercession of the glorious Virgin Mary, my good mother and advocate, to St. Joseph, and my guardian angel, and to all the saints in heaven, whom I most humbly beseech to

assist me at the hour of my death. For my last words I say in profound humility, and contrition of heart, Jesus, Maria, that I may obtain forgiveness of my sins; and when my tongue cannot pronounce those holy names, I desire to do it with my heart. If my heart should fail me, with my judgment, I say them now for them, with all affection, and possible submission, Jesus, Maria. *Nos cum prole pia, benedicat Virgo Maria,*

'Virgin Mother, I humbly crave
Thy blessing, and thy sons to have.'"

"O holy mother of God, help my frailty and weakness, assist me this day in all my troubles, temptations, and dangers; but especially at the hour of my death, vouchsafe not to depart from me, that by thy prayers and protection, I may be safe in that last and dangerous battle. Amen."

"O holy and glorious Virgin Mary, I commit my soul and body to thy blessed trust, this night, and for ever; especially in the hour of my death. I recommend to thy merciful charity all my hope and consolation, all my distress and misery, my life, and the end thereof; that by thy most holy intercession, all my works may be directed according to the will of thy blessed Son. Amen."

The Litany of our Lady of Loretto:

"Anthem. We fly to thy patronage, O holy Mother of God; despise not our petitions, in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother undefiled,
Mother unviolated,
Mother most amiable,
Mother most admirable,
Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honour,
Vessel of singular devotion,
Mystical rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the weak,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,

Pray for us.

"At the elevation of the Host. Hail true body, born of the blessed Virgin Mary, which truly sufferedst, and wert offered on the cross for mankind: whose side, being pierced with a spear, yielded water and blood. O sweet, O good Jesus, Son of the eternal God, and the Son of the blessed Virgin, have mercy on me, and vouchsafe that I may worthily receive thee, at the hour of

my death." "O miracle! O the goodness of God! who, sitting above with the Father, is in the same moment of time in the hands of the priest, and delivered to such as are willing to receive and embrace them."

"In the Rosary of the blessed Virgin. SALVE REGINA."

"Hail, holy queen, mother of mercy, our life, our sweetness, and our hope; to thee do we cry, poor banished sons of Eve; to thee do we send up our sighs, mourning, and weeping, in this valley of tears. Turn, then, most gracious advocate, thy eyes of mercy towards us; and after this our exile, shew unto us the blessed fruit of thy womb, Jesus, O most clement, most pious, and most sweet Virgin Mary."

"O glorious queen of all the heavenly citizens, we beseech thee to accept this ROSARY; which, as a crown of roses, we offer at thy feet; and grant, most gracious lady, that by thy intercession our souls may be inflamed with so ardent a desire of seeing thee, so gloriously crowned, that it may never die in us, until it shall be changed into the happy fruition of thy blessed sight. Amen."

In the LITANY.

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
St. Michael,
St. Raphael,
All ye holy angels and archangels,
All ye holy orders of blessed spirits,
St. John Baptist,
St. Joseph,
All ye holy patriarchs and prophets,
St. Peter,
St. Paul,
} Pray for us.

St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddeus,
St. Matthias,
St. Barnaby,
St. Luke,
St. Mark,
All ye holy apostles & evangelists,
All ye holy disciples of our Lord,
All ye holy innocents,
St. Stephen,
St. Lawrence,
St. Vincent,
St. Fabian and St. Sebastian,
St. John and St. Paul,
St. Cosmas and St. Damian,
St. Gervase and St. Protase,
All ye holy martyrs,
St. Silvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy bishops and confessors,
All ye holy doctors,
St. Anthony,
St. Bernard,
St. Dominick,
St. Francis,
All ye holy priests & levites,
All ye holy monks & hermits,
St. Mary Magdalene,
St. Agatha,
St. Lucy,
St. Agnus,
St. Cicily,
St. Catharine,
All ye holy virgins & widows,
All ye saints of God, make intercession for us,
} Pray for us.

Such are the objects to whom the Papists pray; but to us, "there is one God, and *one mediator between God and men*, the man Christ Jesus." 1 Tim. ii. 5. If, however, as Dr. Gill considered, Popery should again obtain the ascendency in our beloved country, it is but right we should know how many mediators we shall then have, and who they will be. Alas! alas! that so many millions, who call themselves Christians, should be so blinded. Surely they deserve our commiseration and prayers, and we should be concerned to do all in our power to hinder the growth of such a "depraved superstition." The persecutions and other abominations of the Romish church apart, here is surely enough to make us tremble at the thought of the rising generation being subjected to Popery. May the Lord avert this heavy judgment from us, and open the eyes of all Protestants to their danger, before it is too late. Some good scripture tracts on the subject, and a catechism for youth, might be very serviceable, if drawn up with care, and not too long; and perhaps the re-publication of Benjamin Bennet's Discourses against Popery, might be very seasonable at such a time as this.

Clonmel. S. D.

REMARKS

ON

AN EXPRESSION LATELY USED

IN

PUBLIC PRAYER.

"*O Lord, we do not ask thee for a particle of Righteousness, for we have it all in Christ.*"

Is this prayer expressed in scriptural language? Can any thing like it be found in the Old or New Testament?

Is it sound speech, which cannot be condemned; so that any one who is of the contrary part must be ashamed of objecting to it, and that no one who may adopt it can naturally put a wrong sense upon it?

I would fain understand it in a good sense, if I could do so; but I know not how to secure it from a bad meaning.

I would readily say, with Daniel, "We do not present our supplications before thee for our righteousnesses, but for thy great mercies." I would gladly adopt David's supplication, "Enter not into judgment with thy servant, for in thy sight shall no flesh living be justified." "Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself." It is my daily prayer, "that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

By employing these scriptural expressions I mean to admit, that it would be the height of presumption for me to draw near unto God, emboldened by the conceit that I have done or can do any thing to merit his favour, since all my righteousnesses are defective and polluted: for I am convinced that it would be an insult to God, and to his holy law, to imagine that the man who had broken it, even but once, could be justified by his own works; how much less could any one attain the life of his own hands, who never did a truly good work in his life, nor felt one holy exercise of mind, previous to his being raised up from a state

of spiritual death: and this I believe to have been my case, and that of all mankind. The only safe way in which I, or any sinner on earth, can draw near unto God, is in the name of the Lord Jesus Christ; emboldened to approach unto him, by his mediation and obedience unto death; believing the divine testimony, that "by the obedience of one shall many be made righteous;" even by the obedience of the incarnate Son of God, who is called "JEHOVAH our righteousness;" for Christ is the end of the law unto righteousness, as his righteousness is imputed to and put upon all them that believe, and therein alone shall they be exalted. Thus I wish to live and die, "looking for the mercy of our Lord Jesus Christ, unto eternal life."

Moreover, I as much exclude from all share in my justification before God, all works done after faith in Christ, and by divine assistance, as well as those done before faith, and in my own strength. Though I trust I have, for many years, aimed at a mark, at which I never did sincerely aim till God had changed my heart, yet I know I often wander from it, and perpetually fall short of it; and consequently I feel my need of Christ as much or more than ever. If I had served God, for these fifty years, as zealously as Paul himself, I should never consider my new obedience as the least part of my justifying righteousness; but should consider my need of Christ's atonement and righteousness as being even greater than at my first conversion; for as much as my best services amount only to a part of my continued duty, and can do nothing to counterbalance my offences or defects; and consequently the aggregate of my guilt was never so great as at the present moment; since we all offend in many things, and thus I have added to the number of mine iniquities, though not at the rate I did before I loved God at all.

But were I to use the language first quoted, which I am told a minister lately used in prayer, I should be afraid that my hearers would understand me as meaning, that I did not desire any personal righteousness, for any end whatever. I might as well say, "O Lord, we do not ask thee for a particle of *wisdom*, for we have it all in Christ. We do not ask thee for a particle of *humility*, for we have it all in Christ. We do not ask thee for a particle of *love*, for we have it all in Christ." But would this agree with James, i. 5; Phil. ii. 5; and 2 Thess. iii. 5? Verily, I would as soon say, "We do not ask thee for a particle of comfort, joy, or happiness, for we have it all in Christ."

Surely I would ask for righteousness, holiness, wisdom, humility, love, and consolation *from* Christ, because it hath pleased the Father that in Him all fulness should dwell, and out of his fulness do all believers receive, and that grace for grace.

But to say, "I do not ask for a particle of righteousness," seems to imply, that I do not ask for a particle of honesty or truth; I do not ask God to circumcise my heart to love him, nor to unite my heart to fear his name; I do not ask him to create in me a clean heart, or renew in me a right spirit; I do not ask him to put his fear in my heart, that I may not depart from him. It is a righteous thing to own the truth of God's testimony concern-

ing man; shall I then fear to own myself a sinner, guilty and worthy of death, lest I should discover a particle of righteousness, and so trust the less to Christ? It is a righteous thing to love God, shall I not ask this disposition from God, lest I should make a righteousness of my love to him? A man cannot do unto others as he would that they should do unto him, without a particle of righteousness; but may I not ask God to incline and enable me so to do?

I could name a preacher who borrowed some money sixty years ago, and replied, when he was asked to return it, "The Lord will pay you." Verily no one should lend these men any thing, unless they can trust to their *native* honesty, independent of all divine influence, since they say that they will "not ask for a particle of righteousness from God." Whence then is any one to derive any confidence, that they will abstain from unrighteousness?

I cannot conceive how it is possible that any man should rely on the righteousness of Christ, without seeing an excellency in that law which he magnified by his obedience and vicarious sufferings; nor can I conceive how he should see the worth of Christ's righteousness, without desiring a particle of conformity to it. Surely they cannot mean, that all the excellency of his righteousness consists, in his delivering them from the rigor of a bad law, to which they were and still are enemies, and never desire to be subject to it, in any form whatever. If this be the case, which God forbid, they may well deny the work of the Spirit, for the devil himself, without any change of disposition, would love such a Saviour, if he could hope to share in the benefit of his mediation. If this can be their meaning, I must say,

> "O my soul, come not thou into their secret; Unto their assembly, mine honour be not thou united."

R.

P.S. On reading these remarks to a friend, he suggested the idea that the intention of the person, who offered up this prayer, might be only to refer to the act of justification as already *past;* if so, surely the sentiment was expressed obscurely and ambiguously, and liable to be misunderstood by others, as well as by me.

Why should a *particle* of righteousness be mentioned, as though the obedience of Christ could be divided into atoms?

Had it been said, "We do not ask thee to accept us for the sake of Christ's righteousness, for we are accepted already in the Beloved," I should have understood that the reference was solely to the righteousness by which a sinner is justified; and did not necessarily import that no righteousness need to be *imparted.*

Yet to this I should object, especially as a prayer offered in *public,* and consequently not suited to all who were present.

And if it were supposed to refer to *individuals,* either as believers, or as the elect, I should think it unscriptural.

Nothing can ascertain to us the election of any one, who is at present an unbeliever.

And certainly believers themselves are not taught in the Word of God, to tell him that they need neither pardon nor acceptance, because they have them already: they are there represented as continuing to look unto Jesus for both, and not as satisfied with having done so once for

all. Our Lord taught us to pray for forgiveness as regularly as for our daily bread.

ON THE SABBATH.

On reading Philosabbaton on the Christian Sabbath, in your Magazine, I felt constrained "to shew you mine opinion," which I take the liberty of presenting by your means to Philosabbaton, if you should think it of any weight.—I remember reading a treatise, published some years past, by the Rev. Herbert Jones, on this subject, wherein he stated, that the Christian Sabbath, which we celebrate on the first day of the week, is the real seventh from the creation, and the very day which God sanctified to Adam in Paradise; and which was altered at the departure of the Israelites from Egypt to the sixth day of the week (which he shewed from a chronological table drawn from Scripture, in his publication)—and the Sabbath was observed on that day as a commemoration of their deliverance from Egypt, but which still ruled the week, and was called the seventh day: this circumstance is mentioned in the recapitulation of the decalogue, in the fourth command, Deut. v. 15, and which day is still observed by the Jews even to the present time, but our Redeemer rising from the dead on the morrow after this sabbath, to which reference is given, Lev. xxiii. 11, 15, 16, refering particularly to the Day of Pentecost, the first day of the week, or morrow after the Jewish Sabbath, but *the real* seventh day from the creation, which Christ sanctified by his resurrection from the dead, and which is emphatically termed the Lord's Day, Rev. i. 10, to which we have the undoubted testimony and example of Christ's disciples and apostles consecrating this day to his worship, and Christ sanctioning their meeting by his presence in John, xx. 19; and the next first day of the week, they met again, verse 26, and Jesus with them; and it is very remarkable, Acts, xx. 7, when Paul visited the disciples at Troas, he tarried with them seven days; but we read of no solemn meeting till the first day of the week, which was the last of the seven, the most inconvenient for Paul to have spent, continuing his speech until midnight, when the next morning he had to take his long journey from them, which is a proof what deference they paid to this day.

According to this hypothesis, on the very day which God rested from all his work of creation, on which he blessed and sanctified it, is also the day which our Redeemer made, when he burst open the barriers of the tomb, and cut the massy bars of death in sunder, and opened the kingdom of heaven to all believers, overcoming sin, death, hell, and the grave, and rested on the third day from all his work; for the resurrection of Christ is, in a sense, the completion of this great work, and the whole gospel appears to rest upon it, 1 Cor. xv. 15.—O how ought we to rejoice when the dawning light bring the return of this sacred morning.—

> "This is the glorious day
> That our Redeemer made, &c."

> "To thy great name, almighty Lord,
> These sacred hours we pay;
> And loud Hosannahs shall proclaim,
> The triumphs of the day."

It is remarkable that all the gentile nations are included in the sanctification of this day, namely, the "Stranger within thy gates," which includes the gentile world, and is binding on all nations throughout all generations, see Isaiah, lvi. 3, 4, 6, and 7; Ezek. xliv. 24, which latter scripture refers to the spiritual reign of Christ, in the latter day, when Jew and gentile shall become one body in Christ. If the above statement can be fully proved, it will not only afford an additional pleasure and satisfaction to the mind respecting the sabbath, (which the writer has for some years enjoyed from conviction of judgment,) but remove no small stumbling-block out of the way of the Jews; and the writer enjoys a strong, though humble opinion, that it will be set in a clear point of view before, or when their conversion takes place (as a body), as all God's works are in the strictest majesty of order and regularity; and this, as a part of the will of God, would, in the mind of a Jew, have a peculiar energetic force in beholding Christ, as the very sum and substance, and end of the sabbath. As it is of importance to understand the will of God in this, as well as every other truth of his Word, surely the time would not be misemployed, if some able hand should, to use Solomon's term, dig, or labour after it.

P.S. Respecting the geographical difficulty which Philosabbaton states, there is an easy answer, *i. e.* that God has appointed the sun to rule the day in every degree of longitude throughout the world.

N.B. If this feeble attempt should induce any able master of the subject to enter into it, and set it in a clear light, this humble effort will not be in vain.

Hammersmith, S. M.
April 21, 1818.

ON PEACE SOCIETIES.

To the Editors of the Baptist Magazine.

HAVING been always a warm friend to Peace, I have read, with considerable interest, the publications that have fallen in my way on the subject of war; among the rest, the pamphlets of the Peace Society, and the papers in your Magazine; one of the latter I have just finished perusing, and I cannot help observing, that your correspondent, C. M. W. L. does not appear to me to have done justice to one part of the subject.

Fairly objecting to those arguments in favour of the lawfulness of war, which are derived from the character of some pious men, who have engaged in it, C. M. W. L. has gone no further; but I apprehend it is possible to shew, where we can have access to the secret feelings of the heart, that however eminent in piety a man may have been as a soldier, he would have been still more eminent had he been engaged in any other calling.

Of the life of Colonel Gardiner, I have now but an indistinct recollection, not having the book, nor having read it within the last five-and-twenty or thirty years; his biographer has not, I think, given us any extracts from his private papers, but the biographer of Colonel Blackader, has given us many extracts from his diary. In page 103, Col. B. referring to what he describes to have been "as bloody a battle as ever was fought," speaking of

his own religious enjoyments on that day, remarks, "I never had a more pleasant day in my life." Where was his humanity?—where his compassion for souls thus hurried into eternity, probably in the exercise of the most vindictive passions?—Ah! how unlike to Him who wept over the devoted city of his bitterest enemies! We cannot help feeling that here we recognize no resemblance between the disciple and his Master.

But lest we, who have never known the tumultuous feelings inspired by a field of battle, where every thing concurs to kindle the passions, and to annihilate every feeling that is incompatible with a desire for victory, censure with too much severity, we should recollect, that the apathy which Colonel B. manifested, was the natural result of "that fearful alternation of mind between triumph and despair," and of that "intensity of effort to which all the energies of nature seemed to be wrought up." Indeed, on one occasion, the Colonel himself seems to have been aware of it, he says, "I find that the sight of a dying person makes a deeper impression on me now in cold blood, than *ten thousand* did in Flanders at battles."

While we exercise great candour in estimating the character of a good man, who fell, without consideration, into the evil, but unquestioned habits of his time, we should transfer an abhorrence to the system that could so greatly injure and degrade a man of exalted piety and amiable disposition.

Although I am not a member of the Established Church, I do not confine my reading to the productions of Dissenters. Among other works I always read, though commonly some time after publication, the Christian Observer. Agreeing to differ with the conductors of that excellent work on the subject of ecclesiastical establishments, I generally read it, I trust, with edification as well as with pleasure; but I confess I was more amused than edified by the letter of X. Y. Z. on Peace Societies, in the Number for January last.

The alarm of the writer lest the people should grow too peaceable, appears to me ludicrous. But there are also serious objections to his paper. The writer has not (doubtless from haste and inadvertence) correctly represented the objects of the first tract published by the Society. Had I read only that account of it, I should have expected to find it proposed an union among the people, to counteract the government, and overawe it by numbers.—So far from this, the author says, expressly, that he expects to see war destroyed by the dissemination of peaceable principles among people of all ranks, in every country.

X. Y. Z. certainly, in his trepidation of spirits, overlooked a paragraph in pages 20 and 21, where, after describing the increasing prevalence of this knowledge, the writer of the tract adds, "If suitable exertions should be made in this country (America) the influence will not be bounded by the Atlantic; it will cross the ocean, and find its way into the Bible Societies, and other religious societies in Great Britain, and on the continents of Europe, Asia, and Africa. Nor will it be many years before it will find access to the houses of legislation, and the palaces of kings."

After eulogizing our government as being entitled to be considered, in a peculiar manner, as appointed of God for the punishment of evil doers, and the praise of them that do well, X. Y. Z. adds, "all that is required of us is, a dutiful subjection to the civil government under which we live, as unto God, *in all things lawful.*" Here the writer admits all that the advocates for Peace Societies can ask. If we are bound to obey *only* in things *lawful*, we must have a right of determining what is lawful, and what is not. Now, as this writer admits, as every man of good sense and piety must, that unjust wars are sometimes waged by governments, before we can decide whether we are rendering obedience to government in what is *lawful*, or in what is unlawful; in supporting a particular war, we must institute an enquiry, and come to a decision on the point; and therefore I cannot conceive that X. Y. Z. can be right, when he asserts, "that, as private Christians, it is no part of our duty to usurp the place of our superiors, *by presuming to determine* whether any particular war is avoidable or not."

The principles stated by this author would suit the meridian of Constantinople; but in a free country, like ours, they will not be endured by those who understand, and justly appreciate, our excellent civil constitution; nor, in fact, are such principles ever acted on.

Our government is in part representative, and if the people find that a member does not speak their sentiments, they can avoid choosing him again. This was done, in some instances, during the discussion of the abolition of the Slave Trade. Supposing the *people* to be *represented*, the House of Commons must speak the sentiments of the people; and, therefore, when the people universally disapprove of war, the House of Commons could not agree to it; and without their agreeing to it, as they hold the public purse, and unite in the vote for raising men for the army and navy, it could not take place. However, I expect that pacific principles will ultimately ascend to thrones, and that rulers and subjects will unite in the extermination of war.

It has been, I think justly, remarked, that in many respects this case greatly resembles the abolition of the Slave Trade: the few who began, we need not to be reminded, were treated with contempt; they were called enthusiasts and sectaries; they were reviled as disaffected; they were tauntingly advised to leave the matter to those who understood it better than themselves. It never boasted more than one royal patron,* it experienced the most determined hostility from princes, and nearly all the nobles of the land, and but few of the senators interested themselves in favour of it for several years; many of them opposed it, both by argument and ridicule; and some of them invented cant phrases, as terms of reproach.† The knowledge, and the right feeling on this subject, travelled upward. Will it not do so in the case before us? and by the same means? the diffusion of information, of just principles, and of a right spirit.

It may be necessary to justify a remark I have ventured to make, that the principle, that we have nothing to do with the decision of whether a war be just or unjust,

* The Duke of Gloucester.

† New fangled humanity, &c.

is never acted on. The nature of our government precludes the possibility of it. Accordingly we have seen every successive administration that chose to go to war, by means of its journalists and agents, appealing to the people on the justice and necessity of the war, and using arguments to convince them of both.

I fear X. Y. Z. has been in the school of a late prelate, more distinguished by his theological acumen than by his constitutional politics; for this seems to be, in another form, the maxim, that "the people have nothing to do with the laws, but to obey them:" a maxim rejected with abhorrence by all who maintain those principles which seated the reigning family on the throne.

X. Y. Z. remarks, "this project, it would appear, was originally of American growth; it may have been administered with a view of weakening the popular delusion, or *war fever*, which at that time prevailed." Did this disease never prevail any where else? Is the case so rare, that the remedy can never be needed in any other country? To its being applied to America, in whatever risks it may, according to the theory of X. Y. Z. involve the government, he does not appear to object. But it seems *we* do not need such advice; let us pause and ask ourselves, whether the inhabitants of any country can lay their hands on their hearts, and deliberately and solemnly declare, that on this subject they have uniformly acted on Christian principles, and with Christian spirit? The answer which conscience must suggest, will shew the propriety of making this topic the subject of calm enquiry, and dispassionate examination.

PACIFICUS.

STATE OF RELIGION *IN ICELAND*, 1814.

In regard to sentiment and style of preaching, the Icelandic clergy may be divided into two classes; those of the old, and such as are of the new school. The former professes to receive the Bible as an authoritative and obligatory revelation of the will of God, and bow with reverence to its decisions. They do not exalt human reason to be the arbiter of what ought, and what ought not, to be embraced as dogmas of faith; but, conscious of their ignorance and proneness to error, they consider it at once their duty and their privilege, to believe whatever God has been pleased to communicate in his word. Accordingly, in their sermons, they insist on the grand distinguishing doctrines of Christianity: the total depravity and helplessness of man; the eternal divinity, and vicarious atonement of the Son of God; the personality and saving operations of the Holy Spirit; the necessity of regeneration, and holiness of life; and the eternity of future punishment. I had an opportunity of meeting with many of these men in the course of my travels; and, some of them, whom I heard from the pulpit, convinced me, that they were themselves deeply penetrated with a sense of the importance of those truths which they were engaged in preaching to others; that they had entered the ministry from no worldly motive, but were actuated by a sincere desire to advance the spiritual reign of their divine Master, and promote the best interests of their fellow-men; and that they were living under a habitual impression of that solemn account which all, who have taken upon

them the charge of souls, will have to give to the chief Shepherd at the day of final decision. They are men who are dead to the world, and devoted in heart and life to the service of their Redeemer. Their private walk exhibits the genuine tendency of the holy doctrines they teach; and their public discourses are earnest, energetic, animated, pointed, and faithful.

Such of the clergy as are of the new school, the number of whom is happily not very great, treat divine things in quite a different manner. Instead of drawing the matter of their sermons from the scriptures, they gather it from the writings of heathen philosophers; and the morality found in these authors, which, at the best, is but dry and insipid, absolutely freezes when transplanted into Iceland. The divine inspiration of the Bible is discarded, and all the cardinal and fundamental points of the Christian faith are either entirely omitted, or, when they are brought forward, it is only with a view to turn them into ridicule. The influence of such Socinian and semi-deistical principles on the individuals who propagate them, is abundantly manifest. They are entirely men of the world. The awful realities of an approaching eternity have made no suitable impression on their minds; and levity, callousness, and indifference, mark the whole of their conduct. Nor are the effects resulting from the dissemination of their tenets, on such as imbibe them, less visible and injurious. Their minds become imbued with scepticism and infidelity; every vestige of religion disappears, and immorality of one description or another generally occupies its place.

In their general habits and dispositions, the Icelanders are a very moral and religious people. They are carefully instructed in the principles of Christianity, at an early period of life, and regularly attend to the public and private exercises of devotion. Instances of immorality are in a great measure confined to such as frequent the fishing places, where they are often idle for days together; and where such as have made proficiency in wickedness, use every effort to ensnare and corrupt their young and inexperienced companions. In passsing through the island, my stay at any particular place was too short to admit of my ascertaining the true state of vital and practical religion among its inhabitants; yet making every allowance for the proneness of men to content themselves with a mere external form of godliness, and granting that there is often a correct moral deportment, without a single particle of love to God in the heart, I cannot but indulge the conviction, that in a country where the principles of revealed truth are so clearly and so generally known, and where the tone of morals is so high, there must be many whose minds have been savingly impressed with divine things, and who have experienced the gospel to be the "power of God unto salvation." The greatest number of these individuals are, in all probability, known only to God, having little or no intercourse with each other; and their situation may not unfitly be compared to that of the generality of real Christians in Scotland, about 30 or 40 years ago, where none of those institutions existed which now draw them together, make them acquainted with each other,

and stimulate them to greater zeal and diligence in the service of their blessed Redeemer.

It may appear strange, that such a degree of religious knowledge should exist in a country where, of late years, few have had immediate access to the Holy Scriptures; but it is accounted for, by the circumstance, that almost every family is in possession of a volume of excellent sermons, written by Bishop Vidalin, of Skalholt, about the beginning of last century, which contains a great deal of scripture illustration, and that numerous passages from the sacred writings are produced in proof of the doctrines taught in the Icelandic catechism. The scarcity of Bibles was severely felt. Numbers had been using every possible exertion, for a long series of years, to procure a copy of the sacred volume, but without effect. The poverty of the inhabitants was such, that they could not print a new edition themselves; they did not know to what quarter to apply for aid; and many began to apprehend that the word of the Lord would become extinct among them; and, especially, that their posterity would be left destitute of this inestimable boon. But here foreign benevolence came most opportunely to their aid. The plentiful supply of the scriptures sent them by the British and Foreign Bible Society, and other friends to the best interests of humanity, was most joyfully and gratefully received; and while the Icelanders are now diligently employed in perusing the records of eternal life, their ardent prayers are ascending to heaven, for the present and eternal happiness of their spiritual benefactors.

Henderson's Journal in Iceland.

THE PESTILENCE

THAT WALKETH IN DARKNESS.

An Address to the Youthful Readers of the Baptist Magazine.

My dear young friends,

If you were passing through some foreign land, and were on your route to meet with a traveller, who was to inform you of many dangers you never anticipated when you commenced your journey; if you believed that individual to be a person of veracity, you would listen to his communications with attention. And perhaps your attention would be the more powerfully arrested, were he to assure you, that some of these dangers were so hidden and concealed, that, had he not suffered from them himself, he could not have pointed them out to you. Not doubting but that your own good sense will apply these introductory remarks to the following thoughts, I respectfully beg you to consider, that life is a journey; that by reading this paper, you have met with a traveller desirous of warning you of danger; and who hopes you will be sufficiently ingenuous to listen to his observations.

God is light, in him is no darkness at all. He said, in the beginning, "Let there be light: and there was light;" and in relation to the moral world, he said, Let there be light: and there was the light of divine revelation. This is the true light, and the true light now shineth. But this light shineth in darkness, and the darkness comprehendeth it not.—Gross darkness has covered the people, and in this darkness walks the deadly, wide wasting *pestilence* of immorality;

and in the thickest shades of this darkness lurks the snake of pestilential error, waiting for opportunities to spit its dreadful venom on the unwary traveller. Attend, therefore, my dear young friends, to the voice which now says to you, Beware of the pestilence which walketh in darkness.

If your attention is at all awakened to the subject, consider, I entreat you, the danger to which you are exposed, by immorality on the one hand, and error on the other; and especially remember, that it is no security to you, that these evils court the darkness of secrecy: but that the darkness and the light are both alike to God; that all things are fast tending towards a day which will burn as an oven; and when we shall all appear in our true characters, before the eyes of him who died, the just for the unjust, to bring sinners to God.

In youth, however, as well as in more advanced stages of life, our propensities to evil vary; and it is possible *that* may be a temptation, almost irresistible to one, which to another is a thing comparatively indifferent; but surely there is no youth to be found, who does not need to be warned of immorality in some of its forms; and of the abuse of his reason, in relation to religious subjects. On the latter of these, in particular, I trust you will be disposed to attend to a few remarks.

Natural men call darkness LIGHT. This one thought, well digested in your minds, may furnish you with many important lessons; for I am well aware, that in every sense light is sweet; and that if error is presented to a cultivated mind, graced with the name of light, or rationality, or free enquiry; and if defended with superior intellect, and adorned with considerable human learning, it becomes ten thousand times more alluring, and consequently more dangerous. And I venture to assert, that to no scheme will these remarks apply with more force, than to the Socinian heresy; or, as in this enlightened age it is called, the Unitarian system of the present day. A system which pre-eminently walks in darkness, for its machinations are the offspring of darkness; it brings darkness and uncertainty on the mind; it leads to darkness on the bed of death; and its awful tendencies are towards the blackness of darkness for ever.

Say not, this is the language of bigotry and party spirit; say not, it is a violation of the sacred injunction, "judge not;" say not, this is contrary to the benevolent genius of Christianity, or a violation of Christian charity: for I will undertake to shew you one feature of that system, which would fully bear me out, were I not only to condemn its tendencies, but even to predict with certainty its final overthrow, *viz.* That its declared object and design are in direct opposition to the declared object and design of that God, in whom we live, and move, and have our being.

I need not inform you, that the great object of the Socinian system is to DEGRADE the Lord Jesus Christ, and to rob him of the glory which is justly his due. And need I tell you, that the design of God is to EXALT his Son in the eyes of all intelligent beings. Need I remind you, that God hath blessed him for ever; given him a name, which is above every name; declared that he will cause his name to be remembered in all generations, and commanded men and angels to wor-

ship him; in short, that unto the Son he saith, "Thy throne, O God, is for ever and ever. Surely, surely, upon whomsoever this stone shall fall, it will grind them to powder."

And whence this awful system? The answer is at hand: From the abuse of human reason. Let reason judge of the external evidencies of revelation; but, when once satisfied on these points, *that moment* it becomes *reasonable* that I should bow down to the voice of God, and take his revelation as my data; that, imbued with holy and divine truth, my reason may become *right reason*. Indeed it might be proved, upon the most rational principles, that the man who calls the Bible a revelation from God, and yet subjects its contents to the test of human reason, is guilty of a very high degree of absurdity, and is far more inconsistent than he who rejects it altogether.

And now, my dear young friends, having warned you of your danger, permit me to recommend to your notice the language of one who speaketh from heaven: "SEARCH THE SCRIPTURES." They contain the mind of him who is the author of all intellectual and moral excellence. Turn away from all the jarring systems of men, and read for yourselves; expect to meet with difficulties, the wisest and best of men have met with them before you; do not be surprised, that in GOD'S law there should be *wondrous* things; but from this time forth, when you put your hand on the sacred volume, and are about to read its interesting contents, remember one passage, with which I now affectionately take my leave of you: "If ye who are evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." B.

VINDICATION
OF DR. ROBERT WALKER.

To the Editors of the Baptist Magazine.

MAY I request you to insert the following observations, if not inconsistent with the plan of your publication. I have written twice to Mr. Jones on the subject, but have not been favoured with an answer. Mr. Jones will observe, that I have made some alteration on the communication sent to him, and which I informed him contained the remarks I meant to beg you to print.

I am,
Your most humble servant,
WM. BROWN.

Edinburgh, 46, Hanover-street, 20th May, 1818.

Mr. William Jones, in an account of the life of Mr. Archibald M'Lean, late elder of the Baptist church at this place, prefixed to a volume of sermons, has introduced some few notices of the differences which disturbed that church in its infancy. He has particularly mentioned the dissension between the elders respecting the sonship of Christ. In the account he gives of this matter, he has, most unnecessarily in my opinion, thrown some aspersions on the late Dr. Robert Walker. His readers must be led to look on this gentleman as having been both a very weak man, and a very uncandid man. Now the truth is, that neither of these characters belonged to him. His talents were very respectable, and his literary and professional acquirements very considerable. His candour was unimpeachable, and rendered him incapable of the

least misrepresentation. Most certainly, his attachment to what he considered as Christian truth was insuperable, and had led him to make very considerable worldly sacrifices. He lived beloved and esteemed by a respectable circle of worthy friends, and his memory is still preserved, with reverential affection, by the remaining few who enjoyed his acquaintance. Surely Mr. Jones did not know him. Surely, if I may be forgiven for the remark, Mr. Jones has not taken Luke as a model, in writing biography. Luke, relating the dissension of Paul and Barnabas, says, that "the contention was so sharp between them, that they departed asunder, one from the other." He indeed mentions one circumstance which influenced the conduct of Paul; but he modestly refrains from interposing his own judgment; and is far from asserting, that the arguments produced by the one, "shrunk into contempt under the hand" of the other.

A WONDERFUL APPEARANCE OF PROVIDENCE AT BAPTISM.

The following remarkable Account, which I copied from the Records of the church in Eagle-street, is printed for the purpose of encouraging persons to follow the dictates of conscience and the path of duty.

J. IVIMEY.

"JUNE 19, 1748, Mrs. Dechamps made a confession of faith; and her conversion was attested by brother and sister Dent.

"Memorandum.—Though sister Dechamps was so lame and disabled as to be carried down into the water, she went up out of it, without the least help, rejoicing as Captain Langdon did at Plymouth.* Mrs. Dechamps had been long disabled from walking alone by a rheumatic gout; but, some time after, the Lord was pleased to call her by his grace. She told the writer of this, she was convinced that baptism, by immersion, was both her duty and privilege. He endeavoured to dissuade her from it, as not absolutely necessary to salvation; but, not being satisfied with his arguments, she, after some time, solemnly demanded it of him, as a minister of Christ! Upon this the church was consulted; and, after solemn seeking the Lord, it was agreed, if she persisted in the demand, it should be complied with. With this the pastor, A. G. was forced to comply, though with great reluctance, fear, and trembling, lest it should be attended with any ill consequences. To this she said, "Do not you be afraid, I am persuaded God will prevent any scandal or reflection." Accordingly, the ordinance was administered; when, though she was carried down lame, she went up out of the water well: rejoicing and triumphing in the Lord Jesus. Blessed be his name!

"Witness, A. GIFFORD,
who baptized her."

* Dr. Gifford has subjoined, in a note, "See a like miraculous appearance of the Lord's owning his own ordinance in the healing of Captain Langdon, as related by the Rev. Abraham Cheer, Baptist minister at Plymouth. See the account of it in MS. among the collection of Miraculous Cures."

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. XVIII.

THE ELECTRIC FLUID AND LIGHTNING.

"What is that light that darts across my eyes?
And whence that awful noise that fills my ears?
The ancients tell they 're marks of wrath that
flash, [crash:
And fearful signs from heaven, in peals that
Nor dar'd they ask their nature or their use,
Or touch the victim, or the place they struck:
But Nature now is better understood,
Kind when she thunders, as when zephyrs play.
And favour'd man, by heaven-bornScience taught,
Learns to avert, direct, or use the shock;
Sees the electric fluid earth pervade,
Disturbs, collects, amusingly applies,
Or usefully employs to ease his pains:
And who can say what greater uses still
Heaven shall permit the future sage to show?"

So awful, and yet so beautiful an appearance as lightning, could not fail to arrest the attention of the beholder, in every age of the world. To the uninformed, it has ever been a source of wonder and terror; and to the philosopher, it has long been an object of reverential enquiry, and serious admiration.

The Greeks and Romans beheld it as sacred, and, as sent to execute some work of divine vengeance; hence, persons who fell by its stroke were thought obnoxious to their divinities, and were either interred apart from others, lest their ashes should pollute contiguous bodies, or were left to rot on the spot where they died; when no one, for fear of pollution, chose to approach them. Those places that were struck with lightning were fenced in; either as sacred to the supreme divinity, or as spots distinguished by the marks of his displeasure. Where the advantages of revelation are not enjoyed, there is no end to the errors of the human mind: the imagination becomes the ruling faculty in religious concerns, and one extravagance succeeds another, according as striking circumstances occur to give rise to them. Thus Pliny, Seneca, &c. as the olive, the fig-tree, and the laurel, are less frequently affected by lightning than trees more replete with aqueous juices, concluded that they were exempted from its stroke; and, ultimately, the superstitious employed them as preservatives from the effects of the storm. The lower orders, in France, have long been accustomed to procure branches of olive, which, being blessed by their clergy, they keep in their houses, place them on the tops of steeples, and burn them during thunderstorms; that they may escape the direful effects of lightning, by sharing in the supposed privileges of this tree.

The identity of lightning, and the electric fluid, is among the discoveries of modern philosophy, for which we are indebted to Dr. Franklin. The origin and progress of the sciences among us are very interesting subjects of consideration; and, with regard to several, seem to have been connected with the apparently accidental observance of certain facts; which, however long they may have existed and operated, were either altogether unknown, or but very partially known to us. This appears to have been the case, with regard to electricity and galvanism. The term *electricity*, the classical youth is aware, was derived from the word *ηλεκτρον, amber;* the electric property of which was known to Thales 600 years before our æra. Yet, all that the ancients knew was, that amber and jet would, after rubbing, attract light substances. Electricity may therefore be considered a modern science, particularly brought to notice by Gilbert, in 1600. From that period, to the present, successive philosophers have appeared, who, giving the subject great attention, have progressively afforded us our present information.

Although we are now so familiar with the effects of the electric fluid, it is manifest that but little is known of its nature, from the various opinions of philosophers concerning it. It is considered, however, to pervade the earth, and all bodies with which we are acquainted. While these bodies contain only their natural quantity, no signs even of its existence are perceivable; which readily accounts for its having remained so long undiscovered. Accidental excitations, in the first place, betrayed its existence; and, the bold and curious mind of man detecting the secret, at length eagerly set about the examination; and now, by friction, commands all its known appearances and effects at pleasure.

Friction, then, is the method employed to interrupt the tranquillity of the fluid; by which means, the body rubbed takes from the adjacent substance a part of its natural quantity; and, on contact, imparts the same to some other matter. Thus, a glass tube, rubbed quickly by a hand which is dry and warm, will alternately attract and repel small pieces of paper, thread, gold leaf, &c. And if the knuckle be applied to the glass so rubbed, a sensation, like the pricking of a pin, will be felt, accompanied by the instantaneous motion of the electric matter, which then passed from the tube to the hand. If this experiment be made in the dark, not only will the touch and hearing be affected, but the passage of the fluid will be evident to the sight. And here we may remark, that it may be made discernible to all the senses; for, when electrical experiments are performing, it is strongly smelt by those about the machine; and if a stream of the fluid be permitted to touch the tongue, a peculiar taste is at once perceivable.

But although we have said, generally, that friction excites the electric fluid, it is not to be understood, that the rubbing of any kinds of matter together, promiscuously, will produce these effects,—far otherwise: infinite wisdom has not left the operations of so powerful a fluid to such accidental circumstances. The experience of philosophers has led them to divide bodies into two classes: electrics or non-conductors, and non-electrics or conductors. Or, in other words, those substances that, when rubbed, will exhibit the electric matter, but non-conduct it; and those which, however rubbed, produce no such effects, yet readily permit the fluid to pass through them in regaining its natural state. Of the first class are glass, silk, cotton, amber, resin, sulphur, precious stones, feathers, oils, &c.; of the second, metals, charcoal, water, especially salt water, earthy substances, the fluids of the animal body, &c.

From an observation of these facts, electrical machines were invented; which are mere convenient applications of electrics and non-electrics; and those are necessarily the best, that will enable us to collect the largest quantity of the fluid with the greatest readiness and ease. These machines are now either composed of a large cylinder, or plate of glass; which, in revolving on their axes, press against rubbers placed for the purpose; and this powerful friction excites the fluid which is collected in a metal receiver; which being mounted on legs of glass, retains the fluid for experimental purposes. The most amusing and informing experiments are thus easily practised, which our limits will not allow us even to name.

The very appearance of electrical sparks, as drawn from the prime conductor of a good machine, resembles that of lightning; and the effects of the fluid, in setting fire to spirits of wine and gunpowder, in perforating paper and glass, fusing gold-leaf and forcing it into the pores of glass, the shock with a single Leyden phial, and the powerful effects by batteries, (which may be made to destroy animal life,*) all attest the identity of the fluid and lightning: the one is on a minute, the other on the grand scale of nature. Nor is this an idle discovery, but has led to the most beneficial results; particularly to the contrivance of conductors,

* This was unhappily proved by the death of professor Richmann, of Petersburgh, which happened by a stroke from his large battery.

which are now so common on magazines, steeples, and valuable buildings, as scarcely to need description. When the analogy between this fluid and lightning was imagined, it was very natural for electricians to conclude that, as when a pointed substance is presented to the conductor of a machine, the fluid is conveyed to the earth without those snapping sparks that accompany the presentation of the knuckle, or an obtuse substance; so, if it could be proved that lightning was of the same nature, pointed rods, presented to thunder clouds, might convey the alarming fluid to the earth, and prevent those dire effects often witnessed, when the lightning strikes the lofty summits of buildings; and, meeting with obstructions to its free passage, escapes by shattering the steeple, or throwing down the obstacle. The method employed by Dr. Franklin to identify these fluids, though hardly safe for the most experienced electricians to try, is most convincing. He elevated a kite, having tied to the end of the string that held it a silken cord, which being a non-conductor, insulated the kite; and, at the junction of these strings, he attached a key as a conductor, from which he might, if his supposition should be verified, obtain the electric spark. One thunder-cloud passed without effect; but he soon perceived that the small loose threads of the hempen string were in motion, as they would have been affected by the common electrical apparatus. He then applied his knuckle to the key, and received a spark; and when the rain had wetted the string, he obtained the fluid copiously.

The air is a very bad conductor, but replete with the electric fluid, which its perpetual motion, and varying density, cannot but affect. This fluid is occasionally accumulated in different parts of the atmosphere, and conveyed by thunder-clouds from one part to another; intended, it has been supposed, by consummate wisdom, to restore the equilibrium between such places as have too much, and others that have too little of the fluid; which takes place when the lightnings dart.

Falling stars, the aurora borealis, and the ignus fatuus, have also, by many, been progressively considered as electrical phenomena. It is principally in fine weather that these are seen; for the atmospheric electricity not being then very powerful, becomes thus pleasingly visible in its passage, according to the various conducting substances that occur. That the aurora borealis is an electrical appearance has been considered more evident from the readiness with which it is imitated by means of a flash, nearly exhausted of air; which being presented to the electrical apparatus, the most beautiful corruscations are seen, correspondent to the zodiacal lights. This phenomenon appeared in this country, in great perfection, in Oct. 1804; when, for several hours, the atmosphere was finely illuminated, as in strong twilight.

——— "Silent from the north
A blaze of meteors shoots; ensweeping first
The lower skies, they all at once converge
High to the crown of heaven: and all at once
Relapsing quick, as quickly reascend,
And mix and thwart, extinguish and renew,
All ether coursing in a maze of light."
Thomson.

The ignus fatuus is also easily imitated by chymists; and it appears, that as the phenomenon occurs about bogs and marshy places, the inflammable air emitted is inflamed by the electric spark. Waterspouts, have been considered by many as electrical phenomena; and the circumstance of seamen having succeeded in dispersing them, by brandishing their swords at their commencement, has strengthened the opinion: the swords being viewed in the light of conductors.

The subject is well worthy the attention of the enquiring youth, and he will obtain much information from Dr. Franklin's letters, and Dr. Priestley's history of electricity; but, above all, let him devoutly pray, that every accession of knowledge may lead him to a more ardent love of the great Creator, and a consequent devotedness of every talent, and advantage to the promotion of his glory.

N. N.

Obituary.

MR. GEORGE BEAN,

Many Years a Deacon of the Baptist Church in Shrewsbury.

Mr. Bean terminated his mortal career on the 8th of April, 1818, in the 79th year of his age. He was extensively known, and much respected, as a man and as a Christian, for his liberality, piety, and firm adherence to the cause of the Redeemer. He had, many years since, selected a passage for a funeral sermon, if it should be thought proper to say any thing of him after his decease: the passage was, Hosea, xiii. 9, "O Israel, thou hast destroyed thyself, but in me is thine help." These words were verified in his experience, and exhibited to his view what he was by nature, and the hope of salvation by the grace of God. The manner he became acquainted with himself is rather singular. Mr. Bean was born at Knighton, Radnorshire, in the year 1739, of pious parents, who gave their son a religious education. At the age of 14, he was put out as an apprentice; he served his time to the great satisfaction of his master; at the age of twenty-two he married, and some time afterwards had a son; in the year 1765, this beloved son was taken ill of the small-pox. At this time he had a sister living with him, who had been ill for many years: he was more concerned about his sister than about his son, because he thought the Lord would recover his son, but take his sister to himself.

One day he read the third chapter of the Lamentations of Jeremiah, the thirty-seventh verse struck him with peculiar force, where it is asked, "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?" These words produced an immediate change in his sentiments respecting his son and sister; he concluded that his son should be taken away by death, but that his sister should recover. His thoughts were shortly confirmed, for his son died, but his sister recovered. Under the powerful impression of the above words, he went into the fields; but such was their force on his mind, that he actually turned to look behind him, thinking that they were uttered in an articulate voice. These important words, together with the death of his son, made a lasting impression upon his heart, which was never erased. He was led to reflect upon his own state; and by the light which shone into his soul, he immediately perceived that he had hitherto lived a stranger to experimental religion, though he had been strictly moral. He saw the insufficiency of his own righteousness, and his need of an union with Christ; he cried for mercy and salvation, God heard him, and gave him an experience of his pardoning love. He lived at this time in Bishop's Castle; but there, to his great sorrow, he had no religious friends with whom he could associate. So full was his heart of the love of God, and so much did he long for the society of his saints on earth, that he removed from the former place to Shrewsbury, entirely for the sake of enjoying the means of grace and religious society. On Feb. 3, 1769, he was baptized, upon a profession of faith in Christ, by a Mr. Pyne, and continued an honourable member of the Baptist church there, until the day of his death. Some time after he became a member he was chosen deacon, which office he discharged with judgment, faithfulness, and punctuality.

He had many afflictions by the loss of near and dear relatives. Death often cut asunder the most tender ties; he had many trials from a deceitful world, and pretended

friends; but, beside these, he had much anxiety arising from his connexion with the church of Christ. The cause of God lay very near his heart, till the day of his death. The church in Shrewsbury was very low when he joined it.

He was patient and resigned to the will of God in all his afflictions. Of late years he suffered much, but his patience was very great; he never uttered a murmuring word, but constantly said, the will of the Lord be done; though he would add, "if I were to have my own will, I would rather go than abide in the flesh." He triumphed over his enemies through the cross of Christ, and gave thanks unto God for victory. "He fought the good fight, he kept the faith, he finished his course." He was strong in faith, waiting for the coming of the Lord Jesus; the Lord was his helper, he raised him high out of the pit of corruption, he set his feet upon the rock of ages, and established his goings. His hope was "as an anchor of the soul, both sure and steadfast, entering in unto that which is within the veil." The enemy was not permitted to distress his soul, nor did any fears beset him; his mind was calm and serene, even to the hour of his death. Though he was aware of the near approach of his dissolution, and said he should be but a short time here, he had a full assurance to be soon with Jesus to see him as he is. He waited for the salvation of God with patience, and longed to be with Christ, because he knew it would be far better. He looked forward with delight, and spoke with rapture of the time when he should leave this troublesome world, and all his enemies, troubles, and afflictions; yea, his earthly tabernacle, and enter into the house not made with hands. He often said that,

"To dwell with God, and feel his love,
Is all the heaven enjoy'd above;
And the sweet expectation now,
Is the young dawn of heaven below."

"Mark the perfect man, and behold the upright, for the end of that man is peace." Let us be followers of them who, through faith and patience, inherit the promises.

THOS. THOMAS.

Wem, May 20, 1818.

HARRIET SKELTON.

To the Editors of the Baptist Magazine.

THE following account of the young woman who was executed on the 24th of April last, in the Old Bailey, and whose case excited so much attention, is submitted to your inspection; and, if thought suitable, a place is requested for it in your Magazine.

I am,
Yours cordially,
C. T. MILEHAM.

Highgate, June 9, 1818.

Harriet Skelton was convicted, in February last, of uttering and having in her possession, forged Bank of England notes. Her case having been mentioned in the public prints, and also in the House of Commons, as hard and pitiable; great exertions were made to obtain the commutation of her sentence to transportation for life, by Mrs. Fry, the Ladies' Committee, Mr. Alderm. Wood, Mr. Bennet, and others. His Royal Highness the Duke of Gloucester visited her on the Wednesday previous to her execution, conversed with her for a considerable time, and having made himself acquainted with the particulars of her case, promised to use his utmost efforts to save her life. He waited upon the principal officers of the Bank, and afterwards repaired to the seat of royalty itself. But all the efforts made were ineffectual. "But when (to use her own words, in a letter to Mrs. Fry) all mercy failed on earth, heaven denied it not." There is ground to hope, that she died truly penitent; not only on account of the crime for which she suffered, but also for her sins in general. The religious instruction she received from Mrs. Fry and the Ladies' Committee, and some other persons who visit the prisoners on Lord's day afternoons, under a divine blessing,

were the means of leading her, I trust, to an acquaintance with herself, and with the Saviour. I am led to think so from the following circumstances.

1. She confessed her guilt, relative to the crime of which she was found guilty; and sincerely lamented that it was not in her power to make restitution to those whom she had defrauded.

2. She also confessed and bewailed herself as a sinner in the sight of God. To one of the friends already referred to, she stated that she thought all the sins she had ever committed were brought to her remembrance, and were a great weight indeed upon her mind.

3. She often expressed to me, in affecting terms, the deep regret she felt for her neglect of the religious admonitions she had received a few years ago. "Oh, had I taken your counsels, what distress, disgrace, and misery should I have escaped!" was her frequent exclamation.

Let those in early life, and who are favoured with religious counsellors, mark this.

"'Twill save us from a thousand snares
To mind religion young."

4. Her repentance towards God was accompanied, I trust, with faith in our Lord Jesus Christ. An extract of a letter to a person who had the charge of her for some time after her mother's death, affords, I think, pleasing evidence of this, in addition to the satisfaction which I received from her own lips.

"*Condemned Cell of Newgate, April 22*, 1818.

"Dear ——

"It grieves me much to write to you on this solemn occasion, but it is a mercy I have been brought to a clear sight of that Saviour that alone can give me rest. Oh, that I had seen him before; but, thanks to the Almighty, it has not been *too* late, though *very* late.

"I have had great assistance in the spiritual way, and that is better than all the riches of the earth.

"Tell —— to live in the fear of God, and bring up her children in the same; for without that fear we can never do well, or live happy.

"I have had great trials since my confinement. I have, in the cell, had great struggles; as I was borne down with the weight of my sin, fearing God would not forgive me, but that is over. God in his mercy has heard me, and given me faith to believe in his only begotten Son, who came into the world to save sinners, of whom I am the chief.—Oh, what a rock of rest!"

5. She died as became *a penitent criminal*. Mr. Fuller has remarked, that "the boasting language so common among convicts who profess to repent and believe the gospel, in our times, has caused some to ask, "whether the gallows was not the surest way to heaven?" There was no ground for this remark, with reference to H. Skelton: the disgrace of an ignominious end she deeply felt, and could scarce bear up under the thoughts of it. She conducted herself, in her last moments, with the utmost decorum; and, as far as the agitation of her mind, in such afflicting circumstances, would permit, manifested deep contrition and fervent devotion. The last words she uttered were those that best became her, "God be merciful to me, a sinner." May we not say, "Is not this a brand plucked out of the fire?"

MARY HOUSE.

Mary House, the subject of this memoir, was born in the parish of South Huish, four miles from Kingsbridge, Devon. Her parents were respectable, occupying their own estate; and, being members of the established church, and steadily attached to its forms of worship, educated their children in the same attachment. But when, about 18 years of age, she and a younger sister were induced to attend on the preaching of some Baptist ministers from Kingsbridge, who had, for several years, occasionally preached the gospel in that neighbourhood; they heard with attention, and were pleased and affected with the plainness and simplicity of the worship,

and the impressive manner of the preachers. The truths they now heard were such as they had not been accustomed to hear in their parish church; but their attention was so engaged, that they went again and again; and the more they heard, the more their minds were affected, the Lord having opened their hearts to attend to the things that were spoken by his servants, so that they could no longer with satisfaction attend at the established church, where the distinguishing and fundamental doctrines of the gospel were not exhibited.

But, as the opportunities they had of hearing the gospel in the villages were not very frequent, the earnest desires of their souls were not satisfied, and they determined to attend in Kingsbridge, where the gospel was regularly preached; and, notwithstanding the distance, they attended with constancy and pleasure. To the honour of their parents it should be mentioned, that though undoubtedly they would have preferred their remaining in the establishment with them; yet, knowing that the consciences of their children were sacred to God and themselves, and being persuaded that their daughters' motives were pure, their minds were satisfied; and they manifested so much good sense and liberality, as never to lay any impediments in their way, but rather assisted them in the accomplishment of their desires.

The subject of this memoir acknowledged, on her death-bed, this kindness of her parents with gratitude and praise to God.

Mrs. House was baptized on the 30th of August, 1783, with three others, who were the first baptized by Mr. Penn, this being about two months after his ordination; and continued a member of the church in Kingsbridge, with a conversation becoming the gospel, and adorning the doctrine of God our Saviour, till February, 1800; when she was dismissed to the church, meeting in Pembroke-street, Plymouth-dock, then under the pastoral care of Mr. (now Dr.) Steadman.

Removing her residence from Dock to Kingsbridge, she was again dismissed to the church in Kingsbridge, and gladly received by them; she still persevered in her Christian course, walking in the ways of pleasantness, and the paths of peace. In December, 1807, she became the wife of Mr. Philip House, pastor of the Baptist church in Ashburton, and was received a member of that church by a letter of dismission from Kingsbridge.

On May 27, 1817, she had a violent attack of a painful and fatal disorder; her speech altered, and she appeared near death, but by immediate assistance she obtained temporary relief; but soon after she had an apoplectic fit, which rendered her speechless, and almost insensible. She continued in this state, with some intervals of relief and sensibility, several months. A few days before her death, she spoke very distinctly these words: "Lord Jesus, into thy hands I commit my spirit—glory, glory, glory." These were her last words; and though she afterwards attempted to speak, she was unable to articulate. And on the 29th of November, 1817, she breathed her last, in the 57th year of her age; thus finishing all the trials and afflictions of life, and the exercises, doubts, and fears of 38 years devotedness to the service of God; 34 years of which she continued in union, peace, and harmony with the church of God in the wilderness: and, we doubt not, she is entered into the everlasting joy and glory of the Lord.

On Dec. 3, she was buried at Pen, near Kingsbridge. Mr. Nicholson spoke at the grave; and Mr. Sprague of Bovey preached her funeral sermon, from 1 Cor. v. 1—5.

ANN HEADDING.

On Thursday, June 19, 1817, died Mrs. Ann Headding, of Bourn, in the county of Cambridge, wife of Mr. Wm. Headding, of Bourn, Farmer; and daughter of Mr. Osborn, late of Willingham, and who was many years a much-respected member and deacon in that church. Mrs. Head-

ding had been an honourable member of the church of Christ at Gransden, for 19 years. She was a pious and intelligent woman, possessing a general knowledge of human nature, and a deep sense of her own depravity. She was not in the habit of speaking much of her own exercise of mind; but when this was the case, it was most commonly evident, that she laboured under many doubts and fears about her own interest in the Lord Jesus Christ. She had passed through many and great trials, but it was remarkable how diligent and how constant she was at the house of God; though her distance was across the country some miles, and bad roads, extremely difficult for a person in years to travel. Her heart was in the service of God and at his house, and she brought her poor afflicted body afterwards to present as a living sacrifice. Till the last two sabbaths of her life, she came to God's house; though then in the 71st year of her age, riding a single horse, when she appeared like a shadow indeed! Her friends considering her distance, weakness, and age, urged the necessity of her staying at home, fearing some accident might attend her on her journey, as she had not sufficient strength to guide the horse; which, however, had been so long accustomed to the road, that the horse brought her with the greatest safety, through the kindness of divine Providence, on which she was taught to rely. But her reply was, that her sabbaths were her best days; and she never perceived that she took any cold, or received any injury, from the air or exercise on the Lord's day; though it is well known in the neighbourhood, that, during the week, it has been attended with great difficulty for her to pass from one room to another! Her coming to meeting attracted the attention of many to astonishment; some saying she would die on her journey; others, that though they made no account of religion themselves, yet they believed, from her example, as frequent reading the scriptures, occasionally speaking on the subject of religion, that if there was a reality in religion, she must undoubtedly possess it! Her constancy at the house of God became a proverb; and it was as much expected that she should be there, as that there should be a minister to preach. During the last two or three years of her life, her end was kept in view. Her conversation commonly turned upon the subject of her decease, and she became anxious that the Lord would prepare and call her home: as she was weary of, and emptied of love to the world. As her end drew nearer, her hopes became brighter; her "outward man" became weaker, but the "inward man" waxed stronger and stronger. The Lord favoured her to partake of the ordinance of the supper the last sabbath she was at his house; when it appeared she was much affected, and said she should not be long here.

She took her farewell of her friends; and that day being her last that she spent among her Christian friends, she returned home with difficulty, through great weakness. Nature was breaking up. She continued, however, to sit up, till the last few days, when she retired to rise not, till the heavens are no more. —The Lord was pleased to indulge her much. Upon visiting her on the evening of the Lord's day previous to her dissolution, she told me she had heard the text, and how much the words had been to her for some days past: indeed it was well known by many, that she had felt much of the painful part of the text, 1 Sam. xxiii. 5, "My house is not so with God." So far was her grief and sorrow.

"But," says she, "he has *made*, ah! made with me; I never could say it was with me till *now*. But he has made with me an everlasting covenant, ordered in all things, and sure. Its blessings," added she, "are all mine: it is well ordered. I can leave all and every thing from this consoling thought. Oh the grace, the sovereign and free grace of God to me." That passage in Gen. xv. 1, appeared much to support her, "Fear not, I am thy shield, and thy exceeding great reward." On this she dwelt with a divine triumph: "*Exceeding* and great reward, and all my fears," says she, "are gone.

I need not fear, my God has told me so; what can hurt me, he is my shield."

The Lord favoured her with much of his presence, and though her affliction was severe, yet she found so much comfort from that passage: 2 Cor. xii. 9, "My grace is sufficient for you." In this she was made to triumph with an holy joy, expressing "she thought she had seen a beauty, and felt a pleasure, from the text before; (it being blest to her when first labouring under concern of soul) but now," to use her own words, "the abundance of grace; it is sufficient, oh what a mercy, for all I am to suffer, to help to bear, for all I can want, to render me happy, to save me for ever!" upon which she dwelt with a peculiar emphasis. "Christ," says she, "is precious to my soul." Her chamber appeared next door to heaven. "I now can," says she, "see my dear Lord, my precious Jesus." One of her children, hearing her expressing herself with such an air of triumph, and knowing her to labour with so many doubts and fears before, said, "Sure my dear mother is not mistaken." Upon which being spoken, though in a low tone of voice to one that stood by, she heard and said, "Mistaken, no! I have had my fears, but they are all removed; I have now no doubts nor fears, now my soul is happy. I think, I long for my dear Jesus, my precious Jesus. I know that my Redeemer liveth; there is no condemnation, no separation." Sometimes she would say, "My pains are great;" but then would chide herself, and say, "what did my dear Lord suffer and endure for me? what's my suffering? Oh, nothing, nothing. I shall see him, his wounded hands and side; I shall praise him for ever, for ever. I am almost at home now; do not weep for me, be glad, I am going home to see my Christian friends, to see my dear Lord Jesus!" With but short intervals, she enjoyed, to the last, the most unshaken hope and confidence of her safe and happy arrival to her heavenly Father's kingdom. How wonderful are the ways of God: though all her life time subject to great fears and doubts, she leaves them long before she leaves the world! Thus died, much respected in the neighbourhood by churchmen and dissenters, lamented and beloved by her friends, the subject of this short memoir, in the 71st year of her age. How calm her exit! 'night-dews fall not more gently to the ground, nor weary worn out winds expire so soft.' High in her faith and hope, she reached after the prize in view; and, 'like a bird that is hampered, struggles to get loose.'

R. S.

Review.

A Letter addressed to His Royal Highness the Prince Regent; occasioned by the Death of Her Royal Highness the Princess Charlotte of Wales, of the Church of England, &c. &c. By a Clergyman. Seeley.

THE style and spirit of this letter reminded us strongly of an anecdote which is told of Bishop Hugh Latimer, justly celebrated for his plain and faithful preaching at the period of the English Reformation. It is said, that the good bishop had given great offence to some of the courtiers of King Henry VIII. for having exposed, in a sermon, the abounding vices of the court and the country at that corrupt period. The king having been informed of this sermon, commanded that Latimer should preach in his presence, and retract what he had before uttered. Latimer attended to the royal message, and thus introduced his sermon: "Remember, Hugh, that thou art in the presence of thy sovereign, that hath power to bring thee to prison and to death; but, then, recol-

lect also, Hugh, that thou art in the presence of HIM who is the King of kings, and who hath power to cast both body and soul into hell;" and then proceeded to deliver the same sermon without any alteration. When he had finished his discourse, he threw himself at the feet of the king, and implored mercy; from the consideration of his having been impelled, from a sense of his duty to God, to declare what might prove offensive to his majesty. The king immediately commanded him to rise, adding, "I did not know I had so honest a clergyman in my dominions." The writer of this letter evidently felt the delicacy of addressing so distinguished a personage: but he also felt it to be his paramount duty to "approve himself to God;" and he has therefore availed himself of the opportunity (which his interviews with the late lamented Princess Charlotte gave him, of expressing his firm conviction, that there was "hope in her death,") of delivering some of the plainest statements respecting national sins which we have lately seen. The Prince Regent will certainly be gratified at finding that he has so honest a clergyman in his dominions. The writer thus speaks of the violation of the sabbath:

"Amongst vices of the first magnitude in our day, may be mentioned the open profanation of the sabbath. This practice, it is to be feared, is so general, that it is almost impossible to ascertain where the God-provoking sin does not obtain. If the palace itself be free, the houses of cabinet ministers, ambassadors, nobles, and wealthy commoners, are filled with the fumes of sacrifices offensive in the sight of the Supreme, who hath commanded his day to be sanctified. Infected by the baneful example, the middle and lower orders are found desecrating the sacred season in various ways. Through the proneness of human nature to imitate evil, the mechanic, and even the labourer, is seen aping the peer and the merchant; each joins in his Sunday parties, and while the one mocks his Maker with the pretended solemnity of the oratorio, the other dissipates every vestige of religion in the tumultuous orgies of the tavern. The liberty which those arrogate to themselves of consuming the sabbath at the gaming-table, cabinet dinners, or musical performances, is boldly claimed by their inferiors for lower, but alike sinful indulgences. By both, religion is set at nought, God is dishonoured, the ties of morality weakened, the health of the body generally destroyed, life frequently shortened, and the happiness of the soul compromised for ever.

"How many of his Majesty's subjects annually fall victims to the consequences of Sunday excursions, both by land and water, has never perhaps been noted with sufficient accuracy to be correctly known; but independent of personal observations, the daily papers attest that scarcely one sabbath during each recurring summer passes, without some fatal catastrophe involving families or individuals in misery and distress."

Equally energetic are his appeals on the subject of the lottery; and of adultery and its attendant vices, as practised among the higher ranks of society; and of the theatre. He says, on the latter subject:

"Nor would I here omit to raise my voice against the increased and increasing immorality of the metropolitan theatres. What mean the recent decorations and improvements, falsely so called, in one or more of these, to which the daily press has lately directed our attention? Was not this Moloch arrayed in charms to infatuate a sufficient number of human victims? Flowed the blood of sacrificed souls too slow? or had the power of licentiousness become so exhausted by incessant gratification, that new food must be provided for the cloyed appetite, new fuel supply the expiring spark, and the lascivious invention racked to produce fresh stimuli to those passions which constitute the characteristics of a dæmon."

There are, also, some plain remarks upon the manner in which patronage is exercised in the established church; especially the episcopal bench. We do not wonder that he quotes from the late Bishop of Llandaff's life, what we apprehend must be very applicable to himself, "not that a bishoprick was then, or ever, the object of *my* ambition."

The most interesting part of this letter, to many of our readers, is, that which relates to the personal interviews which this clergyman had with the late lamented Princess: these visits were known to have

furnished several of the anecdotes which were so gratifying to the religious public at the time of the death of Her Royal Highness; and the following account will be considered as a full confirmation of the leading facts in those statements which were, perhaps, as to detail, imperfectly given:

"But, sir, as a dutiful subject, as a plain minister, and as a humble Christian, it is my privilege and duty to attest, as far as my belief extends, that your royal daughter was possessed of one thing which eclipsed her most splendid ornaments, whether of mind or rank. From personal observation, made during two interviews with which her royal highness honoured me, interviews too signally providential ever to be obliterated from my recollection, it was with admiring joy I discovered evidences of divine teaching.

"Yes, sir, now that she is removed from the reach of my feeble testimony, which if obtruded on the public during her life, might have rendered the motive suspicious, but now in death is but a tribute of justice to the subject, and of praise to the Omnipotent agent, I rejoice in expressing my strong confidence, that she had, some few years ago, become experimentally acquainted with the power of religion. A thousand inducements to assume what is not felt, and to profess what is far from being possessed, may and do influence the conduct of too many in things connected with religion; but, in this instance, there could be no temptation to hypocrisy, there was no affected guise. An errand of mercy, sir, introduced me to the Princess; and, though a perfect stranger to such society, I could not forget, that wherever the providence of God led me, I was his consecrated minister, ordained to proclaim his truth at all seasonable times, and in all suitable places. Her royal highness spontaneously directed the conversation towards religion; and knowing she had an immortal soul, that could be saved in no other way than in that which it has pleased God to reveal in the scriptures; aware, too, that this was in all probability the only season in which I should be permitted to address her; and above every consideration, impressed with the awful thought, that for my silence or fidelity I must one day give an account at the judgment seat of Christ, 'I shunned not to declare the whole counsel of God.' In as brief, yet comprehensive, as faithful, yet respectful a manner, as occasion permitted and duty required, 'I preached unto her Christ crucified.' To those who now in bitterness of heart lament her death, I would, in a spirit of consolation, say, 'O could you but have seen the tears which then flowed; could you but have witnessed the sentiments then delivered, the experience then displayed, the Christian grace which then shone forth in her who is entombed, you might, with confident hope, exclaim—'She is not dead, but sleepeth; henceforth, therefore, we sorrow not as those without hope.'"

The Old World; or, Remarkable Occurrences during the last 120 Years before the Flood: supposed to be taken from Noah's Journal. By J. Campbell, Kingsland. Hamilton.

WHILE we notice respectfully this pretty little book, designed for young persons, we are reminded, that fictitious history and religious novels have increased of late to such an extent, as to alarm the friends of truth. They are afraid the rising generation will be so far seduced, as to lose all relish for sober realities and plain unembellished matters of fact. It may be questioned, however, whether the fictions of imagination can be effectually proscribed; and whether it would be expedient, if it were practicable. Judicious parents and teachers will always pay a particular attention to the *imagination* of their youthful charge; and, in Mr. Campbell, they will find a serious, faithful friend, who is ever anxious to lead the young and the old to the feet of Jesus. If the writers of fictitious history must be condemned to death in our commonwealth, we shall be very desirous of sparing the writer of this small volume, as long as possible, on account of his diversified and useful labours. If we happen to be among his judges, we shall be strongly inclined to say, 'Let him be the last to suffer.'

Directions and Encouragements for Travellers to Zion, &c. By Joseph Freeston. 8vo. pp. 318. Button, &c.

THIS appears to be the production of a sensible, serious man, who is desirous of doing good, and of leav-

ing behind him a permanent memorial of his affectionate concern for his hearers. The work is divided into eighteen chapters, on the following interesting topics: "On the important Change effected in the Situation of real Christians—On the invaluable Privileges Christians enjoy in the present Life—On the Necessity of a close Attention to inward personal Religion—On the Importance of Domestic and Relative Duties—On a proper Attention to Public Duties—On a Character for Uprightness in the World—How to improve Afflictions—How to recover lost Peace of Mind—Directions for Walking with God—On heavenly Mindedness—On seeking the Salvation of others—On Death and the heavenly State—Address to Unbelievers and Backsliders—The true Christian a spiritual Person—On progressive Holiness—Meditation on the Death of a beloved Child—On religious Declension—On the Doubts and Fears of Christians."

The last chapter is the longest and, perhaps, the best. Many judicious observations are included in it, which will be found highly interesting to those who are afflicted with bad nerves.

The "Meditation on the Death of a beloved Child" is highly creditable to the author's principles, as a Christian; to his feelings, as a parent; and to his talents, as a writer.

"Some messenger of God my door has pass'd,
From earth returning, saw the beauteous flower,
Transported, gathered it, and in his hand
Bore it to heaven, rejoicing!"

An Appeal to Equity: shewing the Unreasonableness and Injustice of obliging Dissenters to contribute towards the Support of the Church of England; with some Remarks on Tithes. By Phileleutherus. 1817. Longman, &c. 8vo. pp. 57.

A STRONG, spirited, sober appeal on this subject, cannot but be very acceptable to our readers. Without pledging ourselves to every sentiment and every sentence, we can heartily recommend pamphlets of this description to the attention of the British public. The author is evidently acquainted with his subject, and writes, under the impulse of warm feelings, with much force and freedom. His motto from Tacitus is well chosen: "*Rara temporum felicitas, ubi sentire quæ velis, et quæ sentias dicere, licet;*" *i. e.* the times are marked with rare felicity, when you may not only think with freedom, but also speak what you think. His exposure of the tithe-system is done with the hand of a master. We perfectly agree with the unknown writer in the remarks he has made towards the conclusion of his preface. "The invidious distinction of an establishment, together with the corruptions and abuses which it inevitably produces, are not the means of promoting either peace or order. On this ground he is a Dissenter. Were there no establishment, he would call himself simply a Christian: but, as there is one, he is obliged to denominate himself a Dissenter." Our limits forbid even a bare analysis of this interesting publication, which we regret the less, as the subject will probably soon come before us again.

An Ecclesiastical Biography, containing the Lives of Jesus and the Apostles, &c. &c. No. I. *To be continued Monthly.*

OF the merit which may belong to this work, we cannot, at present, form an opinion. The first number is very neatly printed: but what answer can be given to the old question, *Cui bono? What is the advantage* to be derived from apocryphal tales concerning Jesus and the apostles? The learned editor pleads, that "they will at least furnish some curious specimens of that taste for the marvellous which characterized former ages." In reviewing "fathers, martyrs, founders of sects, missionaries, and theological writers," we hope he will give us facts, and leave the old wives' fables to the dusty shelves of the cloister.

Three Sermons: 1. *On the Death of Her Royal Highness the Princess Charlotte of Wales.* 2. *For the Benefit of the Schools of Quebec*

Chapel. 3. *On leaving Bethesda Chapel, Dublin. By the Rev. W. Thorpe*, A.M. Seeley.

If these sermons do not belong to the highest class, they are, nevertheless, adapted to be extensively useful. The first is from Hagg. i. 5, "Consider your ways." The second is from Prov. xxii. 6, "Train up a child in the way he should go." The third is from Heb. xiii. 20, 21, "Now the God of peace," &c. In a long note, the author has laboured to prove that Paul was the writer of the epistle to the Hebrews, though his name is not affixed to it. We are highly gratified to perceive, that from each of these sermons an untaught stranger might learn distinctly "the way of salvation."

On the Punishment of Death in the Case of Forgery; its Injustice and Impolicy maintained. Hamilton.

We have read this pamphlet with deep interest, on account of the importance of the subject to which it refers; and earnestly hope it will excite the friends of humanity and religion to unite with those excellent persons, who are striving to enlighten the public mind, and, by their voice, to call upon our legislature to abolish those laws which cause our criminal code to be "a continual shame to us, and such as to call forth daily and justly the reproach of far less enlightened nations."

We shall present our readers with an outline of the arguments, and a few extracts from this pamphlet, hoping it will induce them to purchase it for themselves.

Two questions are discussed: "The right of man to deprive his fellow-creatures of life," and the "expediency of it."

As to the first of these questions, it is observed:

"1. That no government has any *natural* right to take away human life.

"Man is not an independent being—life is not the property of man—society has no other rights than those which an individual brings with him to the general stock—the consent of all mankind can give no individual the right of disposing of his own life—men do not acquire for themselves, as a body, that right over the lives of others which individually they did not possess." p. 5.

"2. Neither have human governments any *acquired* right to take away human life.

"There is but one source from whence this right can flow, that is, divine revelation; but this right is not to be found there—if attempted to be drawn from the example of persons put to death by the Jewish code, this argument will not apply, the Jewish government being a *theocracy*. Because *God* inflicted, in various instances, the punishment of death, it does not follow that a government *merely human* should do the same." pp. 6, 8.

"The great principle which pervades the Jewish code is *retribution*.

"As it regards *personal injury*, an eye for an eye, a tooth for a tooth, life for life.

"With respect to *property*, the offender was to make restitution in *kind*, greater only in *degree*; in no case whatever is the property, or are the possessions of man, put into competition with the life of man." p. 8.

The writer then proceeds to examine the second question, namely, The policy or expediency of the punishment of death.

And here he remarks, and, we think, very properly:

"That if the question of right be decided in the negative, the question of policy ought not to have a hearing; for whatever is contrary to the Word of God, must be injurious to man. All human authority must have its basis, in the paramount authority of God; that government, therefore, which does not take his will as its guide, and frame its laws in conformity to it, wrests the reins of government out of his hands, becomes a rebel against Him, and instead of being the minister of God to men for good, becomes necessarily injurious to men." p. 14.

After noticing the inefficacy of this mode of punishment to repress crime, the writer proceeds to answer the excuses made in defence of this sanguinary practice, particularly that common one, 'That if pardon be extended now, all persons who have suffered heretofore, have been unjustly put to death.'

"The objection is folly itself. How, in the name of common sense, can the extension of mercy now, have a retro-

active effect on the execution of a former criminal? If that execution were just then, it will be just for ever; if it were unjust then, it must remain so for ever. What is it, in truth, but multiplying crime to justify crime?" p. 14.

In addition to this reasoning, we would just add, that the same objection might be made to the exercise of that prerogative with which the law has invested the monarch, in order to temper the severity of justice. It is well known, that even in cases of high treason, when persons are found guilty, a few only are executed, while the rest are spared. Now, if the principle on which this objection proceeds, was acted upon to its full extent, would it not tend to prevent the exercise of mercy at all? And if the monarch did gratify his benevolent feelings, would he not expose himself to the charge of acting with partiality and injustice? So that, to be consistent, and to act justly, all who are found guilty, ought indiscriminately to be executed. Who that possesses the common feelings of humanity, to say nothing of religion, but revolts at such a conclusion?

At page 25, there are some things said, which must fill every one with surprise; it appears, that instead of its depending on the monarch who shall or shall not suffer, it depends chiefly, if not wholly, with the clerk of the Bank solicitor.

"The duty of pursuing crime, and the privilege of extending mercy, ought not to meet in the same bosom; and it was never intended they should; but by the present system they do. The prerogative of mercy, that brightest ornament of the monarch's crown is fallen from it, and there is left him only the painful duty of affixing his signature to the order for execution."

Well may it be asked, How, and why is this?

The writer concludes, with expressing a hope, "that among our rulers in Church and State, there will some be found, who, impelled by the noblest and tenderest feelings that can awaken in the bosom of man, will come forward to stay this shedding of human blood." We hope so too. Indeed, efforts have lately been made in the House of Lords, but in vain: and in vain will they be made in either house, until the exertions of humane and enlightened senators, are supported by the voice of the public, expressed through the legitimate medium of petition. Did the public call for it, we feel persuaded they would be heard, and a change would then take place, highly creditable to us as a nation; and we have reason to believe, most acceptable in that quarter where there is only now, a painful duty frequently to be discharged.

LITERARY INTELLIGENCE.

Lately Published.

Ricordanza; or, a Father's Present to his Daughter; containing Memoirs of Miss Eliz. Windover, and an Obituary of Miss Fanny Roberts. By John Stiles, D.D. 12mo. pp. 84.

The Baptists Justified. By Jeremy Taylor, D.D. late Lord Bishop of Down and Connor; with an Introduction and Notes, by W. Anderson, of Dunstable. Fenner. 12mo. pp. 119.

Juvenile Biography; or, Early Piety recommended and exemplified. By John Morrison, Chelsea. 18mo. pp. 109.

A Narrative of a Tour in the West of England. By the Author of Voyages to Spain, &c.

Memoirs of Richard Morris, late Pastor of the Baptist Church, Amersham, Bucks. Edited by B. Godwin, Great Missenden.

A Catechism of the Nature of a Christian Church. By R. M. Miller.

Henderson's Journal of a Residence in Iceland, during the Years 1814 and 1815. By Ebenezer Henderson. 2 vols. 8vo. Hamilton and Seeley.

Letters on Strict Communion. By the Rev. Joseph Ivimey, in Reply to a Letter on Free Communion, by the Rev. F. A. Cox, M. A.

In the Press.

The Rev. Mr. Snow has in the Press, a *Reply* to a Letter to the Rev. John Simons, purporting to be on the Subject of certain Errors of the Antinomian kind, which have lately sprung up in the West of England.

The Still Voice of Peace; or, Tender Counsel to Freemen and Slaves, Professors and Profane, in Answer to some deep-rooted Objections and Prejudices.

Missionary Retrospect and Foreign Intelligence.

Extract of a Letter from Mr. Chater to the Society.

Columbo, 18 *Nov.* 1817.

I GLADLY embrace the present opportunity of writing you information of the present state of this mission. I am happy to have it in my power to inform you, that, painful as some circumstances have been, our prospects are, on the whole, brighter than at any former period. You will rejoice to hear, that the new translation of the New Testament was completed by the same time that it would have been by the justly lamented Mr. Tolfrey. It was ready to present to the Columbo Auxiliary Bible Society, at their annual meeting in August. We had entertained hopes of accomplishing a small portion of the Old Testament by the end of the present year; but that period is now near, and we have scarcely entered upon the work. It was found necessary to introduce into the new translation many words not in common use. In order to remove this difficulty, it was thought proper to prepare a glossary to accompany the translation; which, though it will be a small work in bulk, requires considerable labour to prepare it, and we shall not do more than complete it by the end of this year.

On the first sabbath in October we opened a new place of worship at the Grand Pass, where we keep our Cingalese school; and where, for a long time, we have preached in the Cingalese, and occasionally in the Portuguese language. On the day it was opened, we had a double lecture, both morning and evening. I preached in the morning in Cingalese, and brother Siers in Portuguese; in the evening, *vice versa*. My morning text was, Ps. cxxii. 1. Evening, Matt. xviii. 20. Brother Siers's morning text was, Exod. iii. 5. Evening, 1 Sam. iii. 12. On that day I preached the word of life in three different languages. The meeting-house, which contains about 200, was well filled in the evening; in the morning, the congregation was small. This place is intended, almost exclusively, for Cingalese worship. It is in the most favourable situation for collecting a Cingalese congregation that perhaps could be found in Columbo. Some attend it, who, except when they were christened, never entered a place of worship before. We have better prospects of collecting a little congregation than we have ever had, and it is owing principally to our having built a decent place in which they can assemble. We have at present, however, no conversions to relate, the case of Theophilus excepted. I have not witnessed a single instance in which it appears to me that a Cingalese has felt the convincing, consoling, renewing, and sanctifying power of the word of God. Theophilus, you will recollect, is the Boodhist priest, whom I hope God has saved, and called with a holy calling. At present, I am sorry to say, he is very unwell; I fear we shall soon lose him.

In our Pettah meeting-house we have worship, at present, in the Portuguese language only. Brother Siers has, for some time past, preached there at the hour, on the sabbath evenings, that I do in the Fort; and though he began with a very small number, they have increased to a little congregation. Preaching in English has, of late, been very thinly attended; but we may hope to witness different scenes to those we lately have done, in this respect also. A part of his majesty's 83d regiment, which has been long expected here to relieve the 73d, is now arrived. I have already become acquainted with one of the officers, who is a gentleman from Warwickshire, my native county. Both himself and his lady are seriously inclined, and he says he will do all in his power to influence the men to attend preaching. In the 1st battalion, the arrival of which is daily expected, it is reported there are many pious men already. May we have the happiness to witness their increase! As I think the society will be glad, at all times, to know how their missionaries fill up their time, I send the following account of the manner in which brother Siers and myself go through the week. Sabbath morning, one preaches at the Grand Pass, in Cingalese; the other, in the Fort, in Portuguese, alternately. These two places of worship are more than two miles distant one from the other. Sabbath evening, I preach in the Fort, in English, and brother Siers in the Pettah. Monday forenoon, I visit the Cingalese school, sing a hymn, give an exhortation to the children in Portuguese, which brother Siers turns into Cingalese, pray with them in the same manner, and inspect the progress they

have made during the week; after which, we examine a sheet or two of Mr. Siers's translation of the New Testament into the Portuguese of Ceylon, in which he has advanced to the middle of Luke. In the evening, we hold a prayer-meeting in the Fort meeting-house, in English and Portuguese; on which occasion we deliver a short exhortation in both languages. Tuesdays I spend at home in translating, reading, or composing Cingalese; in the evening, hold an experience-meeting for members of the church and others who manifest any real concern to seek the salvation of their souls; and whose conduct is, at the same time, strictly moral. Wednesdays, Thursdays, and Fridays, I spend the forenoon, from 10 to 1, at the translating room. Wednesday, half past 2, *p. m.* I preach in the garrison hospital; in the evening, either in Portuguese at the Pettah, or in Cingalese at the Grand Pass: and while I am preaching at one place, brother Siers is preaching at the other. Friday evening, we preach alternately in the Fort, in Portuguese. Saturday forenoons, we go in turns to the leprous hospital, and preach in Cingalese and Portuguese to the miserable objects at that place. They are miserable looking figures indeed: some of them have lost all their fingers, some their toes, and part of their feet; others have their faces frightfully disfigured. However, they have souls. But, till brother Siers, some time ago, proposed to go and preach to them, these poor creatures had just cause for the complaint, "No man careth for my soul." They appear to be the most attentive of any of the little companies to whom we preach; and we entertain a hope, that we shall have some seals to our ministry from among them. From this statement you will perceive, that though our congregations are small, we have a considerable number of them to supply. Should it be the will of our gracious God, several of them may soon increase: a little one may become a thousand, and a small one a strong nation. That this may be the case, a few are constantly offering up prayers and supplications to that God who is able to do exceeding abundantly above all that we ask or think. In this, I have no doubt you unite with us. Allow me to intreat you to abound in it more and more. Brethren, pray for us, that we may witness a gracious out-pouring of the Holy Spirit (without which all our efforts will be unavailing), that the gospel may have free course and be glorified, even as it is with you.

I will conclude this long letter with a sad, yet pleasing event. On Lord's day, the last of November, we lost Theophilus, the only Cingalese member of our church. His affliction was not long, but for a short time his pains were extremely severe. He continued, to the last, the same steadfast, upright character he had ever been from the time of his conversion. He had no extasies, but manifested an unshaken trust in God, under his sharpest affliction; and appeared to endure his pains with much patience. The last time I saw him, I asked him if he was afraid of death: he said, "No; he was afraid of his pains, but he had no fear of death." Being asked why he did not fear death, his answer was, "My trust is in the grace of our Lord Jesus Christ, therefore I do not fear death." On Monday morning, myself, and the members of the church, with the exception of one, followed his remains to the place of interment: a few of our Cingalese friends, and some of the school-boys, also accompanied us. Brother Siers spoke a little in Cingalese at the grave. We sung a verse or two of Dr. Watts's hymn, "Why do we mourn departing friends;" and brother Siers concluded, with a prayer in Cingalese. Short has been the race of this our first, and at present, I fear, only convert, from among the Cingalese. But, I trust he has so run, that he has obtained; and that he will be found among those, of whom I may have to say another day, "Here, Lord, am I, and the children thou hast given me."

Extract of a Letter from Mr. Siers to the Society.

Columbo, Dec. 16, 1817.

Rev. fathers and brethren,

I beg leave to inform you, that I intended to have written to the society long before this, had it not been for the various exercises of mind which prevented its accomplishment. The idea of writing to the society, especially when considering myself an illiterate native, a foreigner and stranger to European languages; to perform such a task, the thought of it made me, as it were, to blush and hide for shame. However, on considering the state and nature of true Christians, that it is far from them to sport at others' infirmities, but rather to pity and forbear one another, encouraged me, in some measure, to perform this duty; hence, to remove (as it seems) the still remaining doubts and fears, providence directed the ship Alexander safely at anchor, with the

precious gift from the society to me! truly, a clearer manifestation of Christian love and charity I cannot expect; consequently, however imperfect the language might be, yet I cannot forbear writing a few lines to the society, acknowledging, in the deepest sense, my sincerest thanks for the invaluable present of books voted to me: indeed, it is more than a cup of cold water given to a thirsty soul. I panted for them. May he, therefore, who abounds, yea, more than abounds, in all the riches of glory, reward you jointly as a society, and severally as his stewards, both temporal and eternal blessings. As it pleased the society to regard me in my low estate, I beg leave also to introduce myself to the honourable society as one of the unworthiest of your household; and, as such, I may be enabled by you, in future, to acquit myself in the important duty, till I shall cease the ploughing. I imagine you would be happy, or rather anxious, to know something of my present sphere of life: I shall most gladly inform, but briefly, for I do not doubt but brother Chater might have communicated it, therefore I shall state in short.

I attend every day, from ten in the morning till two in the afternoon, to school at the Grand pass, little less than a mile's distance from my house. We have, at present, upwards of 50 pupils, of different descriptions, class, and age; amongst whom, there are four proper Malabar heathens, three of them born at and came from Kandy, with their parents; Kings Cast, the father, is called royal teacher—Gooroo Rhajah. The languages taught are English and Cingalese. I preach five times in the week, both in Cingalese and Portuguese, in turns with brother C. at four different places: in the Fort, Pittah, Grand Pass, and at the Lepers' hospital. I have some humble hopes of a work of grace in one or two of the poor women; they were all ignorant of true Christianity, previous to our going there. At present, the three first-mentioned places of worship are attended by thirty to forty, and forty to fifty. The work of conversion is scarcely seen. O Lord, make bare thine arm to the saving of Columbian souls! The Portuguese preaching is much esteemed by most: my translation of the Bible into vulgar Portuguese is very slowly going on, for want of more time; still, however, it has advanced to Luke. I humbly hope, should providence spare me in health and strength, with his blessing, to bring it in more forwardness. It bears the approbation of the common people. O, that they be those poor, and this gospel such as our Redeemer termed! The gospel of Matthew is nearly revised by brother C. and myself. I am sorry he has no more time to spare; his hands and head are full of business. Besides regular turns with me, he preaches four or five times in English. His studying Cingalese, translating the Bible, attending the family and mission affairs, I am led to fear should there be a trying providence on either of us, much more on him, humanly spoken, the little that has been raised must be decayed. Therefore, dear fathers and brethren, allow me to beg of you to send over to us some plain missionaries, to help in the cause of the Lord. Lastly, as the society had the kind attention towards me, in favouring with an invaluable present of books to help me forward; permit me to petition to you for a few, but much-wanted books: viz. a Concordance, a Theological Dictionary, a Dutch and English, and English and Dutch, a Portuguese and English, and English and Portuguese, and a Pronouncing Dictionary—the two last but one are greatly wanted to help me in translating. I stand highly indebted to the society for all I have and enjoy; and will, till the last moment, acknowledge it, and endeavour to discharge myself as such an one, ever making mention at a throne of grace, praying to pour down his blessings on you copiously. I entreat you for an interest in your prayers on us, as a church, and on me and my poor labours.—Forgive the imperfections, and allow me to remain,

Your humble and obedient servant,
and the meanest in Christ,
HENDRIK SIERS.

Mr. Chater adds, in a P. S.—Brother Siers solicited me to put his letter into better English, but I thought it would be more gratifying to you to see him in his own dress. In general, I believe, you will understand his meaning.

I. C.

Domestic Religious Intelligence.

REMARKS UPON THE LOAN FUND.

That the present mode of application to the public, for aid in the building and enlarging of places of worship, is liable to serious objections, few are disposed to question. But, while the public at large are anxiously looking for relief from this burden, it is much to be regretted, that the general attention is not directed to some definite and practicable plan.

Since I had an opportunity of meeting the committee of the *Loan Fund*, some months ago, I have frequently thought of that institution, and have had some opportunities of conversing respecting it; and my conviction is, that if our denomination would lend it their countenance, it would ultimately prove an essential benefit, by materially lessening the number of applicants; and probably, at length, superseding altogether the begging system.

Those who are acquainted with the plan of your institution, are apprized that the Loan Fund must be created by *donations*, not by sums *borrowed*, from the religious public. The monies thus raised are to be vested in the hands of trustees, who shall lend them to such churches as may need assistance in repairing or building their places of worship, on condition that 3½ interest be paid annually, and one-tenth of the capital returned.

The advantages which the Loan Fund will secure are obvious.—It will prevent such cases as are able to avail themselves of its aid, from applying to the public.—It will render more successful those cases which must apply to the public, because they will have fewer rivals.—It will save much money, which is paid for interest, at 5 per cent. and expended in travelling to collect, &c. It will preserve many ministers from the most unpleasant work in which they can be engaged, and preserve many a bosom from the painful feelings excited by the application of a beggar.—And, if properly supported, it will ultimately supersede altogether the present begging system, by affording adequate relief to such cases as may be unable to pay interest or principal.

While the advantages are important, objections have also been stated to the plan, which certainly have considerable weight; but, I conceive, not sufficient to deter the committee from proceeding in its benevolent course.

The principal objections which I have heard are the following:

1. "That the great majority of cases cannot be relieved by a Loan, therefore such a mode of assistance cannot prevent applications to the public for donations."—Answer: Granted; but, if only one case in ten or twenty, at present, be prevented from applying to the public, it will be some relief, and that *many* churches will avail themselves of this aid, is proved by the solicitations already presented to the committee.

2. "That in order to render assistance by way of loan, an essential benefit to the denomination, the Loan Fund must amount to a very considerable magnitude."—Answer: Certainly; but, at its *commencement*, it may be but small. The Baptist Fund was but small in its beginning; now, its bounty refreshes and comforts our poor ministers through every part of the island. The principle of the Loan Fund *insures* its increase. The first contributions are not sunk; the interest upon them will annually increase them; and, if collections, subscriptions, bequests, &c. be added, in the course of a few years, the fund may acquire a magnitude and importance which will surprise and delight us.

3. "That to raise such a sum from the religious public would considerably lessen their ability to assist, by way of donation; and consequently such cases as most need assistance, would have increasing difficulties to encounter."—Answer: Every case assisted by the Loan Fund is withdrawn from the public, and must therefore be a benefit to such as must apply; except, indeed, a larger demand should be made on the public, to create this new fund. But it must be obvious, that the benefit to the begging cases would be increasingly great every year, without raising *larger* contributions, because, upon that portion of the pubic contribution which goes into the hands of your committee, interest will be paid, and the principal restored; whereas, on the present plan, the whole, both principal and interest, is sunk.

4. "That, in some instances, owing to a variety of causes, the committee will be under the necessity of either losing their money, or of pursuing legal mea-

sures to recover it."—Answer: The committee for the management of the fund will, doubtless, act with prudence, both in the securities which they may accept, and in the measures pursued to recover the property; and, if some loss should be incurred, it may be fairly presumed, that this loss will not be so serious, as to prevent the accumulation of money in the hands of the committee.

P. S. As the fund contains the principle of constant increase, it seems necessary, that when the capital has arisen to a *considerable amount*, the committee should have a discretionary power to reduce the rate of interest, and also of making donations. Probably, it would not be wise to deviate from the present plan, till a capital of (say) £50,000 be realized; for it is not so much to the present, as the future operations of the fund, that the denomination must look for relief. T. M.

ANNUAL GENERAL MEETINGS.

The Anniversary Meetings which have just terminated, have not been inferior, in pleasing gratification, to those of former years. A spirit of zeal for the extension of the Gospel has been largely displayed; which, we hope, will be more abundantly manifested in active exertions, both in our own and in foreign countries. The late period of the month prevents our giving more than a mere sketch of the meetings; reserving a more detailed statement till the next month.

On Tuesday evening, June 23, a good congregation were assembled at Carter-lane, when Dr. Ryland preached from John, xiv. 10; Mr. Edmonds, of Cambridge, began in prayer.

BAPTIST ITINERANT SOCIETY.

The above Society held its annual meeting on Wednesday morning, the 24th, at the City of London Tavern, Bishopsgate-street. Mr. James Pritt, the Treasurer, took the chair at seven o'clock; and the Report, which was encouraging, was read by the Secretary, Mr. Edwards, of Wild-street. Several ministers present advocated the principle of the Society to *remunerate* settled ministers their expenses in preaching the Gospel in villages, in the vicinity of the places of their residences. It appeared that considerable good had been done during the last year by these labours. The Report states,

"Upwards of 60 labourers have been assisted to preach the gospel in more than 220 towns and villages in Great Britain and its adjacent Islands, and nearly 8000 religious tracts distributed; —that upwards of fifty Sunday Schools for children, and five for adults, have been carried on through their instrumentality;—that there is reason to believe, as seals to their ministry, not less than 200 souls have been called to the knowledge of the truth, and six new churches formed during the last year." "Assistance has been afforded to Mr. Jarvis, at St. Hiliers, in Jersey, through whose labours a considerable congregation has already been collected on that island. He says 'our place of worship is crowded, and we hope soon, not only to be able to bear our own expenses, but also to assist the Society in its attempts elsewhere.'"

Mr. Jeffery is labouring in the Scilly Islands. In a letter, dated Feb. 10, 1818, he says, "During the three years in which I have been labouring in these islands, upwards of one hundred and fifty persons have given reason to hope that they were truly converted to the Lord Jesus Christ; fifty of whom have been awakened within the last three months. We are expecting a visit from Mr. Smith, of Penzance, when a number will be baptized, who have been candidates for several months; among whom are two young men, of whom I had good hopes two years ago: till the above period, they were proverbial for drunkenness, &c. but, through grace, have since conducted themselves with such propriety, that some of their most abandoned neighbours have been constrained to admire the change. The Sunday schools, which are now established on each of these islands, are in a very prosperous state. The numbers are greatly augmented, and their desire to obtain books and tracts increases with their ability to read them. A few books, whether old or new, would be a most acceptable present to them, and perhaps a little tract, addressed to the inhabitants of the Off Islands of Scilly, in the language of kindness and encouragement, would be of great use."

A strong degree of interest was excited at this meeting, by statements made by Mr. David Jones, an itinerant in Herefordshire. He has been assailed by much opposition in that dark county, but has been enabled to persevere in his humble labours till a good degree of success has attended his labours. A letter written by a female, the wife of a farmer, who first heard Mr. Jones for the purpose of derision, was uncommonly pleasing, as it exhibited proof of the powerful influence of the Gospel upon

the heart, in leading persons who have "tasted that the Lord is gracious," to use their influence in attempting to bring others to "the obedience of faith."

BAPTIST MISSIONARY SOCIETY.

The public services of the *Baptist Missionary Society*, on the same day, were attended by large congregations, in Great Queen-street chapel. Mr. Griffin read the scriptures; Dr. Ryland prayed; Mr. Cox preached, from Numbers, xxiii. 23, "Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought." The care of God, in protecting his church from danger, was illustrated by a reference to the period of the Jewish theocracy, from the time of Moses—in the time of the apostles—at the period of the Reformation from Popery—and especially during the last thirty years. In the latter period, Mr. Cox noticed the attempts of Voltaire and his triumvirate, to exterminate Christianity from Europe, and the gradual but large extension of the gospel since that time. Mr. Watson, Secretary to the Wesleyan Missionary Society, concluded this service in prayer.

In the evening, at Sion chapel, Mr. Thos. Thomas read the scriptures, Mr. Ivimey prayed, Mr. Samuel Saunders, of Frome, preached from Psalms, "O send out thy light and thy truth!"

The preacher, in a strain of powerful eloquence, represented the miserable state of the heathen world, as destitute of the light of the gospel; the adaptation of the gospel to heal all its maladies; the reasons why Christians uttered the prayer of the text, and the blessedness which attended the fulfilment of the petition. Mr. Wilkinson, of Saffron-Waldron, concluded in prayer. The hymns were read by Messrs. Elvey, of Fetter-lane; Arlington, of Clapham; Dr. Newman, Shenstone, and others.

We shall feel obliged, on behalf of our readers, if the preachers will imitate some of their predecessors in these labours, and furnish a brief outline of their sermons for insertion in the Magazine.

GENERAL UNION SOCIETY.

The Meeting of this Society, held at Carter-lane, on Thursday morning, the 25th, was well attended by ministers, and other brethren, both in town and country; and, but for a Meeting of the Committee of the Baptist Missionary Society, which was unavoidably held at the same time, would have been by several others, who regretted the necessity of being absent. We understand, that the accounts given of the state of the churches were very gratifying.

STEPNEY INSTITUTION.

The sermon before the above Institution, was preached at Salters'-hall, by Mr. Coles, of Bourton, from 1 Tim. iii. 1, "This is a true saying, If a man desire the office of a bishop, he desireth a good work." Mr. Coles will oblige us by sending us so much of this sermon as will fill a few pages of our Magazine. The excellent advice, and evangelical sentiments it contained, demand for it a more permanent form. It may do much good to ministers in general. "Those who exhort," are much benefitted by such exhortations. Mr. Anderson, of Dunstable, began; and Mr. Hughes, of Battersea, concluded in prayer. The hymns were read by Mr. Thomas Thomas, secretary to the Institution.

In the evening, the *Prayer Meeting, for the success of missions*, was held at Albion chapel, Moorfields. A report was read by Mr. Dyer, of Reading, the assistant secretary; and an address delivered by Mr. Saffery, of Salisbury; prayer by Messrs. Upton, Winterbotham, of Horsley, and Pain, of Ipswich. The hymns read by Mr. Shenstone. At all the Missionary Meetings, a letter which had come to hand on Tuesday, from Mr. W. H. Pearce, was read; and, after the latter meeting, printed copies were given away at the doors of the chapel. We insert it for the gratification of those of our readers who were not present on these occasions, and to preserve so cheering and important a missionary document.

Letter from Mr. William Pearce (son of the late Rev. Samuel Pearce) to the Rev. James Hinton, of Oxford, dated Serampore, Jan. 1813.

My much esteemed friend and pastor,

As a vessel is about to sail direct to Liverpool, I embrace, with pleasure, the opportunity it affords me of conversing with an absent, though not forgotten friend.

The brethren have not been unmindful, that your annual meeting is in June, and that you will then wish the latest intelligence you can obtain. But, as I am confident that, should the review of the mission, which they hoped to have forwarded by this vessel, reach you in time, the memoir of the translations will be certainly too late, I have gleaned the following particulars respecting them for your gratification. In giving you these sketches, I have preserved the order

pursued in the memoir for 1815, to which I beg leave to refer you.

In the memoir, the whole of the scriptures, in the Ooriya, were represented to have been printed.

I have now the pleasure of informing you, that a new edition of the New Testament, of 4000 copies, has been some little time begun, and the printing advanced to the middle of Matthew.

In the Bengalee, in which, of course, the version will be now as accurate as the brethren can expect ever to make it, and in which the opportunities for distribution are becoming daily more extensive, we have commenced a new edition, of 5000 copies, of the whole scriptures, in a new and much reduced type; reduced by brother Lawson, when he resided at Serampore. By means of this alteration, we shall be able to comprise the whole Bible in one large octavo volume of 850 pages, which has hitherto occupied five volumes, of 800 pages each. The brethren intend to print 5000 additional Testaments, forming a thin volume, of about 180 pages.

In the Sungskrit, the Latin of the east, and intelligible to almost all the learned men throughout Hindoosthan, the historical books have been completed, and the printing advanced to the middle of Jeremiah. We therefore expect to complete this volume within the next three months, and shall then have printed the whole of the scriptures in that language.

The Hindee Bible is still further advanced; and we fully expect that, within a month, the last part will be ready for distribution. We shall then have printed the first edition of the whole scriptures, with a second edition of the New Testament.

In the Mahratta, the historical books have been printed off, since the last memoir, and the Hagiógrapha advanced to the middle of Proverbs.

In the Sikh, the Pentateuch is just completed, and the historical books begun.

In the Chinese, we have just completed the Pentateuch, and are now proceeding with a second edition of the New Testament.*

In the Telinga, the New Testament is printed as far as the Thessalonians: and we hope to have finished the volume ere this reaches you.

In the Pushtoo Testament, the printing is advanced as far as the 1st of Peter; and, in the Assam and Wutch, to the Romans; while, in the Bruj Bhassa, although a delay has arisen, in consequence of the distance of brother Chamberlain's station, who was superintending the version, we are preparing to proceed with the printing as before.

In the Kurnata, we have finished Mark, and are proceeding with Luke; while, in the Kunkuna, the Mooltanee, the Sindhee, the Kashmere, the Bikaneer, the Nepal, the Ooduypore, the Marwar, the Juypore, and the Khassee, not much progress in the printing has been made since the last Report, access to them, in many cases, being difficult, and their prosecution interfering with the supply of countries more extensive and more easy of approach. As soon, however, as the Hindee and Sungskrit versions are completed, it is the intention of the brethren to proceed with them; while the return of brother Carapeit, as hereafter mentioned, afforded a most favourable opportunity of distributing the gospel of St. Matthew, already printed, in four of these languages.

Although the printing of the Serampore translations has been in some degree retarded, by the printing of several elementary works for the Bengalee schools, as well as of the Roman Malay and Armenian Bibles, for the Calcutta Auxiliary Bible Society (a cause not much to be regretted), you will be pleased to hear, that they were never proceeding with more rapidity than at present. The office now furnishes our venerable editor, Dr. Carey, independently of the Chinese proofs it forwards to Dr. Marshman, with twelve proofs per week, on an average.

You will be gratified to hear, that our opportunities of distributing the scriptures, when printed, are becoming more extensive. Our much esteemed brother, C. C. Aratoon, being desirous to return to Surat, to fetch his family, left us in November last, intending to proceed up the river as far as Agra (four months journey), to supply the different stations in his way, with scriptures and tracts, and then to cross the country to his late station. The last letter we received from him was dated Benares, and he had then, in his journey, distributed himself, or left for distribution, at the different stations through which he passed (including Cutwa, Berhampore, Moorshedabad, Monghir, Patna, Digah, and Benares), no less than 10,250 books or pamphlets, of which a large proportion were volumes of the scriptures, in Bengalee, Persian, Hindee, Sungskrit, Kashmere, Mahratta, Arabic, Sikh, Bulochee, Bruj Bhassa, and Chinese. The brethren wish him to proceed, over land, to Surat,

* Dr. Marshman has it in contemplation, I believe, to carry on the printing of the Psalms and New Testament together; and we have lately increased our supply of men in this department.

distributing in his way the gospels they have printed in the Jypore, Oodipore, Bikaneer, and Marwar languages. The countries in which these are spoken, could not be traversed by an European with safety; though we hope that our brother, being an Armenian, may pass through them without much difficulty; the universal engagement of his countrymen in commerce being his passport. We are chiefly deficient in means of circulating the Ooriya, Kurnata, Telinga, and Mahratta scriptures, and anxiously desire, that you could send out one or two brethren, to occupy a station near Balasore or Cuttack; by means of whose labours the scriptures, in these languages, now printing or printed, may obtain an extensive circulation.

With respect to the distribution of the Chinese, we have lately sent a box of scriptures to Java: and hope, that we may be able to distribute, with advantage, many more than we have yet done on that island, as brother Robinson complains that our supply has been, hitherto, too scanty. The late unsettled state of Amboyna has prevented our supplying Jabez Carey with any, very lately; but, as tranquillity is now nearly restored, we shall not neglect that quarter. We expect likewise, every day, two American missionaries, proceeding to Rangoon, to assist our brethren there. By them, we shall likewise send a supply of Chinese, as we hope that, independent of the Chinese who visit Rangoon and its neighbourhood, one of our brethren may be stationed in one of the Chinese provinces of the Burman empire, in which case a regular supply will be indispensably necessary.

I entertain great hopes, that the review of the mission will reach you in time, and shall therefore say very little on the subject. We heard yesterday the melancholy intelligence, that Mrs. Moore, of Digah, was dead. Brother Moore, with whom we affectionately sympathize, being unwell, was gone to Buxar for advice, and had not returned when the event happened. At Benares, brother Smith is successful. He has baptized a Brahman, and hopes, very shortly, to baptize three more enquirers. At Cutwa, this year, brother W. Carey has baptized four; and in Bheerbhoom, where Mr. Hart is now stationed to superintend schools, three more. The Bengalee schools prosper,—no less than 7000 children were under instruction, at the close of the year, in schools superintended by the brethren, and 5000 more in schools, supported by Government, and the Church Missionary Society. Much machinery is in operation to destroy the outward obstacles to the spread of the gospel; but we want, too, those influences of the Spirit of God, which shall effectually convince "the world of sin," and incline them heartily to embrace the Saviour, as the only "hope set before them."

As to myself, I have abundance of employment, and that of the most useful kind. Alas! that it is so often engaged in with so little desire after the divine approbation, and concern for the divine glory. I can claim no merit for coming here. I hope to be kindly treated, and to have food and raiment, with an employment more agreeable to that desire of being useful, which God in mercy had given me. I have found them all. Freed from embarrassment in temporal affairs, with a snug habitation and affectionate wife, surrounded by, and engaged with, the most devoted of men, in the best of causes. What sacrifices have I made? I recollect the privations with which those who preceded me had to struggle, and trace in them the operations of that simple love to the Saviour's cause, of which I have given no pledge. Pray for me, that I may possess the spirit of a missionary and a martyr.

I am advancing, though not rapidly, in the knowledge of Bengalee, which I very much like, and in which I hope, ere long, to talk to the Hindoos, with fluency, of the holy Saviour.

Brother Judson is, we understand, gone to Chittagong, to obtain a Mug Christian as an itinerant. He will be grieved to find poor De Bruyn in the silent tomb. Mr. Ward intends, next month, to take a tour to visit the different stations, and ascertain their wants and prospects. He will, probably, be absent two months. We anticipate much good as likely to result from his visit.

Your truly and affectionate friend,
W. H. Pearce.

P. S. I hope this will reach you, by the annual meeting in London, in June.

BAPTIST IRISH SOCIETY.

This Society held its Annual Meeting on Friday morning, the 26th inst. at the City of London Tavern, at 7 o'clock. Mr. Butterworth being prevented from being present, the chair was taken by Mr. William Burls, the treasurer, and an interesting Report read by the secretary, Mr. Ivimey. From this it appeared, that the number of schools had been more than doubled since the last Anniversary—they now amount to 65, and contain 3680 children. Fifty-seven of

these have been lately established, at the small expense of £8 per annum; the other eight being provided by resident gentlemen, who recommend the master, and inspect the schools. There are four readers of the Irish scriptures, and five itinerant preachers, The affairs of the society are very encouraging; and the funds have been so liberally supplied, that there is enough in hand to meet the expenses of the current quarter. The annual expenditure is about £1200. The serious and animated, and, in some instances, eloquent speeches, which were delivered, cannot now be given, but may be expected through the medium of the Philanthropic Gazette of next week. The speakers were, Messrs. Winterbotham, Ballintine, Bowles (Independent minister of Edmonton), Wilkinson, Saffery, Dr. Newman, Pritchard, Anderson, Finch, Saunders, and Cox. Mr. M'Carthy, one of the itinerants from Ireland, and Mr. Dobney, who has lately returned from *visiting* and *inspecting* the schools, related many pleasing anecdotes of the good that had been communicated to Ireland, through the exertions of the institution.

It was suggested to the consideration of tradesmen, both in England and in Ireland, whether it was not a desirable and practicable measure to establish a manufactory of hosiery in the province of Connaught, for the employment of the children now receiving instruction in the schools of the Baptist and Hibernian Societies: the cheapness of provisions, and the destitute state of the inhabitants for want of employment, rendered such a measure extremely important. Indeed, affectionate solicitude for the welfare of our *fellow-countrymen* in Ireland, mingled with expressions of deep regret, that she had been suffered to sink so low in the scale of nations since her connection with England, were the burden of all that was said on this memorable occasion. The meeting was begun by singing the 117th Psalm, "From all that dwell below the skies," &c. Mr. Pilkington implored the divine blessing: and instead of its concluding, as usual in such meetings, with thanks to the Chairman for his excellent conduct in the chair, &c. it ended by ascribing "Praise to God from whom all blessings flow," both of a temporal and spiritual kind.

It is truly gratifying to find, that the interest which has been excited among the churches in our denomination, by these Annual Meetings, has, by no means, diminished. The present year has witnessed congregations as large, as devotional, and as liberal as on former occasions of this kind. We understand, that £311 14s. was collected for the Baptist Mission; and £266 3s. at the meeting of the Irish Society The Baptists are under great obligations to the Christian brethren of other denominations, for the affection they have shewn towards them by lending their places of worship for these services: but is it not a little extraordinary, that a denomination of 600 churches in England and Wales, and upwards of 30 of these in London, should have no place of worship of its own in the metropolis of the British empire, sufficiently large to contain those who wish to attend an Annual Missionary Prayer Meeting? Paul would, probably, have said, "*Shall I praise you for these things? I praise you not?*" We hope the time will yet arrive, when the Baptists will not be compelled to apply for the use of the chapels of others: but, till then, we trust, they will still be as affectionately accommodated as they have hitherto been.

DUTCH BAPTISTS.

Extract of a Letter from the Rev. T. Roberts of Bristol, to Mr. Ivimey.

Hague, Holland, June, 1816.

My dear sir,

I preached in Rotterdam twice, on the Lord's day, in the Scotch church, which Mr. Angus procured for me, by introducing me to the clergyman. The congregations were small, but very attentive. I have made particular inquiries concerning our denomination in this country. I am perfectly astonished at the indifference of the English Baptists to this body of people—they are upwards of 30,000 in number, very rich, and powerful; their ministers very learned, of various sentiments—some evangelical, others sadly degenerated. I have no doubt but much good might be done, at a little expense, if our denomination would exert themselves. I feel persuaded, that, by prudent management, under a divine blessing, this immense body of Dutch Baptists might be brought into the field of missionary exertions; might again have the ordinance of baptism restored to its original purity, and, eventually, be evangelized to the profession of the truth, as it is in Jesus.

Remember me affectionately to the committee. I remain, my dear friend,

Yours, very sincerely,

T. Roberts.

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